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Art. I.—Common Place Books.

The question has been much discussed among scholars, whether the practice of taking notes of books, as they are read, and of transcribing the most striking passages, is an aid, or an obstacle to the acquisition of knowledge. Some have openly condemned it as pernicious, while others have as effectually discountenanced the plan, by representing it, as at best, but a mechanical auxiliary, which it is unworthy of genius to employ. But it may be easily shown, that the current of authority, and the weight of argument are with those, who consider Common Place Books, if judiciously used, as one of the greatest aids in making extensive acquirements. This is a practical subject. It concerns the best mode of collecting and retaining the greatest amount of knowledge; and the individual who adopts the best system in conducting his scientific pursuits, will derive the same advantage from it, as the farmer, who adopts the best plan in the management of his agricultural affairs. If they be really as useful, as they are represented by some writers, too much pains cannot be taken to diffuse a knowledge of their importance, and to persuade students, at least, to make the experiment.

Common place books are not intended as substitutes for labor. They require, on the contrary, an additional amount, both of mental and manual industry. They are not designed for those, who run over the most profound achievements of the human intellect, as they do over the pages of a fashionable novel—nor for those, who expect to reach the summit of 'the Mountain of Science' *per saltum*—nor for those, who use mechanical helps to relieve

the mind from the pain of exertion. They are designed for such as are willing to pay the price of learning—*labor*. They are meant only for the hard student, who employs whatever aids he allows to himself, solely to invigorate and expand his mental powers—who regards his piles of manuscripts as the means, not as the end, in the cultivation of his faculties. The waterman does not intermit his vigilance, because his bark is furnished with sails and oars to help him on.

The opinions of illustrious men, upon this question, are deserving great consideration, because they are presumed to have practised what they recommend. It is quite fair to attribute some measure of their fame to the mode of study which they adopted. Man has been called a creature of imitation. The truth of the remark is strikingly illustrated by the proneness of men, not only to acquire the habits and manners of those with whom they associate, but, to seize upon, and imitate, almost any of the practices of those whom the world calls great. The courtiers of Alexander affected his wry neck; and the chivalry of England imitated the husky voice of the gallant Hotspur. But if we can find any intellectual habit, which is common to, and highly recommended by, several men, eminent for their genius and acquirements, there will be little danger of its being unworthy of imitation.

Gibbon was a prodigy of erudition. The number of references in his great work is immense. Judge Story observes, in one of his published orations, that probably no library in the United States contains all the books from which he obtained his vast fund of learning. The following extracts from his own memoirs of his life and writings, will show in what light he regarded Common place books. 'My abstracts of each book often branched into particular essays, and I can still read, without contempt, a dissertation of eight folio pages, on eight lines of the fourth Georgic of Virgil.' 'I persevered in the useful method of abstracts and observations, and a single example may suffice, of a note which almost swelled into a work.' 'I filled a folio common place book with my collections and remarks on the Geography of Italy; and inserted in my Journal many long and learned notes on the insulæ and populousness of Rome, the social war, &c.' The MSS. collections of Gibbon afforded the means for the accomplishment of his gigantic enterprise. Locke—the Father of the modern system of Mental Philosophy—not only recommended the use of common place books, but actually published his ideas of the best mode of keeping them. Swift says somewhere in his works that he had written upon almost every subject, before he sent a single paper to the press. A distinguished foreigner makes this strong remark. 'I never knew a person, who kept a common place book, that did not finally arrive to some kind of eminence!'

The great Pothier, who published a work on Jurisprudence, which has been translated into almost every civilized language—and which, for clearness and beauty of expression, for vastness and variety of learning, and for methodical arrangement, is surpassed by no treatise in any language, adopted this practice as soon as he commenced his studies, and persevered in it through the rest of his life. A short extract from an eulogy pronounced at his decease, by M. Le Trosne, in the University of Orleans, shows us its influence upon his success. 'He had scarcely attained his majority, when the extent of his acquisitions was perceived at the Palace. When he had to study any subject, he composed a treatise upon it, being persuaded that the best, and perhaps the only method of becoming master of a science, is to discuss it in writing. The necessity of *accurate conception* in order to produce *accurate expression*, of arranging his ideas in proper order, of contemplating them in their various aspects, habituates the mind to application and accustoms it to accuracy and method; an advantage which can never be acquired by reading, however frequently repeated.' If the noted aphorism of Lord Bacon be true, that reading makes a full man, conversation a ready man, and writing a correct man, then it must follow, that the practice of reading and writing together is calculated to develope and perfect two of these qualities at once, viz. fulness and correctness. Nor is the other wanting. Mr Brougham, in his inaugural address at Glasgow,—and who will be fool-hardy enough to dispute this great master of extemporaneous and written eloquence—has a sentiment like the following. An individual who is ambitious to speak well, must write much.

I pass on to cite some American authorities. In his admirable essay on indolence and intellectual dissipation, Mr Wirt has the following remarks addressed to a young lady. 'If you have time for it, read authentic history, which will show you the world as it really is; do not read rapidly and superficially, with a view merely to feast on the novelty and variety of events, but deliberately and studiously, with the pen in your hand and your note books by your side, extracting as you go along, not only every prominent event, with its date and circumstances, but every elegant and judicious reflection of the author, so as to form a little book of practical wisdom for yourself.' A gentleman of the same profession, and now one of our most eminent statesmen, remarked to me some years since, in speaking of common place books, that no man could make great acquisitions without them. I had once the pleasure of forming an acquaintance with a young man, now, alas! no more—who, at an early age, astonished every one by the variety and extent of his attainments, by the vigor and maturity of his mind, by his habits of application, and by the amazing powers of

his memory. His manuscripts and note-books would make a small library. A President of one of the New England Universities, whose name I must be allowed to conceal, always reads with a pen in his hand. He declares that he has derived incalculable advantage from the mere mechanical use of the pen, and that his experience of its benefits warrants him in giving the practice his warm recommendation. It will be at once admitted that these are high authorities, and ought to be reverently regarded.

The principal argument against the use of common place books is, that they injure the memory—that when observations are committed to paper, the author is apt to relinquish all further care of them. It is unquestionable that they may be thus *misused*. He, who takes no pains to keep what he has read and written in remembrance, and does not occasionally refresh his memory by re-perusal, has performed the task of a copyist—not of a student. Common place books must be employed, not to supply the place of that important faculty, but as a means of expanding its powers. It is an universally admitted, philosophical truth, that the readiness and retentiveness of the *memory* depend almost entirely upon the degree of *attention* bestowed upon the subject to be remembered. The connection between them is intimate and exact. Attention is the purveyor for the memory. Will it be pretended that an individual can read any work, and accompany his perusal by the making of extracts, annotations and a clear analysis, without a great deal of attention, which must serve to impress the subject more deeply on the mind—or will it be denied, that the vast number of books, which are read for the gratification of the moment—often without being understood—are generally thrown aside and forgotten? This argument might be urged, with equal plausibility, to the merchant, that the keeping a day-book and ledger would impair his memory, and he should therefore throw them aside.

Another objection, which is even more easily answered than the former, is, that this practice is attended with a very serious loss of time. It might have some weight, with such as carry the principles of the *turf* into the study—and in defiance of the wise maxim, '*legere multum potius quam multa*,' estimate their attainments, not by the number of books which they understand and remember, but by the gross quantity which they have read. The shrewd and sarcastic author of Lacon, formed an acquaintance with a gentleman, who prescribed to himself the task of reading so many pages per day, and he set him down for a fool. Such reading makes a superficial man. Lord Bacon divides readers into various classes. Some read to kill time—some to gratify their curiosity—some to display their learning—but they *should* read to meditate and gain wisdom. 'But,' says this sagacious objector, 'I shall lose time by stopping to meditate; I must hurry on.' You will occupy

just as much time as is necessary to put your thoughts upon paper, and thus use the best means for forming a good style of writing, and correct habits of thought. And is this time lost and misemployed? What is lost in time, is compensated by solidity of acquisition. This objection admits another answer. The diligent student who objects, devotes all his leisure to reading and study, and can spare no part of it to make notes or extracts as he passes along. It becomes necessary half a dozen years hence, to investigate anew, some subject with which his studies have made him familiar. The knowledge which he wishes to collect is scattered through many volumes. Has he saved time, when he has spent hours and days in the vexatious process of hunting up, and putting together the insulated fragments—of which, after all, something important may escape him, when a common place book would put him in instant possession of the whole?

One of the most obvious benefits of this practice, in addition to those which have been already mentioned, is, that it brings together from various and distant sources, everything relating to the same subject. New views, facts, or illustrations, of a theme which seems to have been exhausted, may sometimes be found in a place, where they are least expected; and a well kept note book becomes a Cyclopedia, limited or copious, according to the industry of the student and the range of his researches. This is no despicable aid to the memory, which is thus relieved from the burden of retaining unimportant particulars, which are only useful occasionally, but which ought to be committed to writing for safe keeping, till called for. It is equally important, that the memory should not be overwhelmed, and that our knowledge should be suddenly available. By means of note books, both objects are accomplished.

Why does the traveller, who visits strange countries, carry his tablets in his hand? He does it, because otherwise, a thousand things would escape his recollection. Let two individuals commence a journey together—in company—the one carefully noting everything worthy of notice in his journal—the other committing everything to the treacherous keeping of the memory. It needs no prophet to foretell, who will return the more improved and interesting man. The scholar is but a traveller in the boundless kingdoms of science. Cassius charged Brutus with having put his faults in a note book. Whence the criminality of the act? They would otherwise have been forgotten, but this process preserved them from oblivion, for the terrible use of his suspected enemy.

Another benefit, and the last I shall notice, is, that it creates *habits of observation*. The practice is utterly hostile to that dreamy indolence, with which, I fear, too many excellent works are perused. There are moods of mind, when even an entertaining work may be read, and the reader shall yet not be able to recall a

single sentence it contained. In some men, this mode of reading has become a habit. A gentleman, who had travelled considerably in Europe strongly urged this advice upon a nephew, who was about to spend some months in Paris—to make it an invariable rule to write something in his Journal every evening—for he had observed that the young gentlemen who began to neglect their Journals, began, at the same time, to neglect every other object of their journey—to be less observant of men and things—less regular and less industrious.

It may be expected, that some suggestions will be made as to the best mode of keeping common place books. Locke's plan seems to be too complicated and artificial. The student who has any system in his studies, will find no difficulty in managing his common place. The great fault of those who begin to keep them, is, that they are too sparing of paper—a wretched piece of economy, where time and knowledge are at stake.

This article has been already extended far beyond the limits I had assigned myself, but I cannot draw it to a close, without suggesting two or three practical rules. Let your abstracts be copious. Set down nothing at hap-hazard. Review your manuscripts at least once a year. A still more important recommendation, one which will forever restrain the student from their misuse or abuse, is not to make abstracts and comments as he reads—but to peruse a certain amount attentively, and then, from recollection, to transfer what is worthy of preservation to his Common Place Book.

Art. II.—Method of Teaching History.

[We trust this article, and the preceding, will excite interest and receive attention among our readers, both in their bearing on *self instruction*, and in reference to the instruction of others. We believe that all who will faithfully make the experiment, of training their pupils thus to make their own books from the materials in their hands, will find the same happy results which we have witnessed from this practice in schools.]

[To the Editor of the Annals of Education.]

A number of persons interested in education have requested a detailed account of the plans of instruction pursued by an instructress. She has been induced to prepare the following specimen of her method of teaching history, for publication in the Annals of Education if it should be deemed expedient, and shall rejoice if she can thus contribute to the objects of that work.

Much is said at the present day, and we believe justly said, in favor of giving instruction by lectures. We think, however, that

in general, lectures combined with recitations, are by far the most useful. We think it very important, during the recitations, to enter into free conversation, to state facts, to illustrate, to explain,—by a variety of means to elicit the attention of the pupils; to marshal their intellectual forces, to throw them upon their own resources, to tax their ingenuity, and to induce them to investigate, to draw inferences, &c.

The following statement will serve as a partial illustration of these remarks.

A class of young ladies, on commencing the study of history, (for example the United States) are directed to furnish themselves with blank books, in which they make four divisions. In the first division they write the names of all the important characters mentioned in their lessons, as they meet with them from day to day. In the second division, the names of places. In the third, are written more general topics; as the Pequod War, the Puritans, &c. On the fourth, chronologized names of the most important events, according to Dr Grey's system of artificial memory.

Having commenced in this manner, and recited one lesson, the next day the *characters* are given out, one at a time, and as a part of the recitation, the pupils are requested to relate in distinct paragraphs or '*items*,' what they know respecting each. The next day, the *places* are given out, and they relate, in a similar manner, all the events which transpired at each place. The more general topics they write and commit to memory. Thus they go on from day to day, adding more characters, more places, more general topics, more particulars relating to each, and more chronologized names as they proceed in their history. The chronology they generally review every day. Having finished one period of their history, they drop the topics of that period, and commence in a similar manner, the succeeding one.

By pursuing this plan, they become very familiar with their history, and in general, can answer all the miscellaneous questions without any farther study.

The following are examples of the manner of relating the topics in *items*.

POCHAHONTAS.

1. Born 1595. Pocha—*bunn.**
2. She was the daughter of Powhatan.
3. She saved the life of Smith.
4. She was deeply interested in favor of the colony at Jamestown.
5. On a dark and stormy night, she repaired alone to Jamestown, and averted the destruction of the colony by disclosing the dreadful plot of her father.
6. At the age of 17, she was allured, by Capt. Argol, on board his vessel.
7. Her father offered for her ransom 500 bushels of corn.

* The mnemonic syllable for the date.

8. Her marriage prevented her return to her father.
9. She married Mr Rolfe.
10. In consequence of her marriage, her father, ever after, was a friend to the English.
11. She went with her husband to England.
12. Was treated with much attention at the court of king James.
13. She embraced the Christian religion.
14. Was baptized by the name of Rebecca.
15. Was prevented, by death, from returning to America.
16. Her descendants are now among the most respectable inhabitants of Virginia.

BRADFORD.

1. Born 1588. Bradford—*alook.*
2. He was one of the best of men.
3. He was educated in the business of agriculture.
4. At the age of twelve years he was led to attend particularly to the subject of religion, by reading the Bible.
5. He cheerfully bore the frowns of his relatives, and scoffs of his neighbors.
6. In 1620, he embarked with the Puritans, for the new world.
7. At Cape Cod, he sustained a severe trial in the loss of his wife, who fell from the sloop and was drowned.
8. He succeeded Carver, as Governor of Massachusetts.
9. He was peculiarly conspicuous for wisdom, fortitude, piety, and benevolence.
10. The duties of his high office he sustained with the greatest dignity and faithfulness, for 30 years.

ST SALVADOR.

1. It is situated about ten degrees north of the eastern part of the island of Cuba.
2. It was the first land discovered by Columbus.
3. Columbus found the shores covered with multitudes of people.
4. These people expressed wonder and amazement.
5. They thought the Spaniards to be the children of the sun, their idol.
6. They thought their ships were animals with eyes of lightning, and voices of thunder.
7. The only valuable manufacture, which the natives could produce, was cotton yarn.
8. Many of them wore plates of gold in their nostrils.

PALOS.

1. It is a port in Spain very near the South east corner of Portugal.
2. It was the port from which Columbus sailed when he undertook his first voyage to America.

SAGADAHOCK.

1. It is one of the largest rivers in Maine.
2. It is now called Kennebeck.
3. It rises in the northern part of the State, runs a southerly course, and empties into the Atlantic.
4. The second colony, sent to New England, settled at the mouth of this river.
5. This colony was sent out in 1607, by John Popham.
6. The number of the colony was 45.
7. The burning of their stores, and death of their leaders, induced them to return to England the next year.

CONVERSION OF THE INDIANS.

1. The great object of the Puritans in relation to the natives of this country, was to convert them to Christianity.
2. The most distinguished missionary to the Indians was John Eliot.
3. He is often called the Apostle of the Indians.
4. He was born in 1604. Eliot—*banzo.*
5. In 1646 he commenced his labors as a missionary.
6. Eliot lived to see 24 Indian preachers.
7. He translated the Bible into Indian.
8. Thomas Mayhew, jun. commenced his missionary labors among the Indians in the same year with Eliot.
9. He labored chiefly on Martha's Vineyard.
10. Mayhew lived to see 200 or 300 Indian converts.
11. He died at the age of 37.
12. He was succeeded by his own father.
13. His father was then 70 years of age.
14. He is generally called Gov. Mayhew.
15. He was Governor of Martha's Vineyard and the neighboring islands.
16. He sometimes walked nearly 20 miles to preach to the Indians.
17. He continued in the ministry 23 years.
18. In 1695 there were 3000 Indian converts in Martha's Vineyard and Nantucket.

During the recitations a great variety of questions arise. Some are discussed at the time. Others are given out, one at a time, for reflection and discussion the next day. The questions are of such a nature, as are calculated to lead the pupils to observe the hand of Providence in the changing scenes of life, to bring into action their mental energies, to moderate their expectations of earthly happiness, and to have a practical influence on their daily conduct and conversation. The following are some of them :—

1. What was the most striking trait in the character of Columbus?
2. What was the greatest trial of Columbus?
3. What practical instruction do you derive from the character and conduct of Columbus?
4. What from his trials?
5. What were some of the trials of the Puritans?
6. In what respects has the course of Providence been different with our nation from that which he has pursued with any other nation?
7. Were our forefathers right in taking possession of lands, which belonged to the Indians?
8. What ought to be our feelings and conduct in relation to the surviving Indians?
9. What political event in this period is most important in its consequences?
10. What, in addition to religion, is most important? Literature?
11. What characters in this period are you pleased with? Why?
12. What characters can you mention to exemplify the effects of pride?
13. Humility? 14. Industry? 15. Perseverance? 16. Piety?

We have long since learned from experience, that variety gives great interest to study; and that the union of physical with mental effort is often very happy in its effects. On this account, we frequently direct our pupils to review portions of their history by

means of plays, such as the following, which may appear to some too trifling, but from which we have derived obvious benefit. Make a few divisions on the floor, which may be supposed to represent a portion of the United States. One division of the school is directed to take their stand at a spot, which represents Lexington; another at Breed's Hill; a third at New York; a fourth at White Plains, &c.

We then go to the party at Lexington, and ask—

Who are you?—We are a part of the militia who hastily assembled here yesterday.

What did you assemble here for?—To stop those grenadiers, whom Gen. Gage sent out of Boston to destroy the military stores at Concord.

How did you know that they were coming?—The alarm was given, and rapidly spread, by means of church bells, guns, and volleys of musketry.

Did your party sustain any loss?—Yes; eight were killed, and several wounded.

What was then done by the detachment?—They proceeded to Concord, and destroyed the stores. A skirmish ensued, and the British were compelled to retreat.

And what then?—Greatly distressed; they retreated to Lexington, where they were met by a reinforcement of 900 men. They continued their retreat to Charlestown; and to day, we hear, that they have crossed over into Boston.

I suppose you allowed them to retreat without molestation?—No. Far from that. Assisted by thousands of the militia, who rushed in from every quarter, we annoyed them greatly.

How did you annoy them?—By firing upon them from behind walls, hedges, and buildings.

How were the English officers affected with this affair?—They were filled with indignation. They could not endure that a flock of Yankees, as they contemptuously named the Americans, should have forced them to turn their backs.

We next go to the party, stationed at Breed's Hill, and say to them—

What have you been doing here? Were it possible, we should think you had been fighting.—It is true, indeed, that we have been fighting. We have been killing the British, with all our might.

Killing the British! Has not God said, thou shalt not kill?—We know it is a dreadful thing to take life; but when the cause of liberty, the cause of literature, and religion required it, we did not hesitate to take up arms.

Well; and how did you succeed against the British?—The carnage was dreadful. The British were mowed down in heaps.

But you retreated on the third charge of the British.—We did, it is true; but the only cause was the want of ammunition.

What were the consequences of this battle to the Americans?—That of a decided victory.

The field of battle must present an awful spectacle! How did the whole scene appear to you?—Horrid, beyond description.

What were some of the horrors of the scene?—The volleys of musketry, the roar of cannon, th e shouts of the fighting, the groans of the dying &c.

What was the state of the atmosphere?—An awful atmosphere of smoke enveloped the whole peninsula.

By what was it illuminated?—By streams of fire, in every quarter, from the various instruments of death.

Can you mention anything that particularly enhanced the dreadful magnificence of the day?—The conflagration of Charlestown, effected, during the heat of the battle, by the orders of Gen. Gage. In the midst of this waving lake of fire, the lofty steeple, converted into a blazing pyramid, finished the scene of desolation.

We next address the party at New York—

And you too, it seems, have been contending against the common enemy. What success have you had?—No success at all. We have just sustained a dreadful defeat at Brooklyn.

You defeated?—Yes; defeated with the loss of 1000 men.

Distressing, indeed! But this darkness, we hope, is to be succeeded by a brighter day.—We hope so too. But it has been a melancholy day with us. One circumstance, however, was very much in our favor, and we regarded it as an interposition of Providence for us.

Who was your commander during this engagement?—Gen. Sullivan.

What became of him?—He, with others, fell into the hands of the British.

Where was Gen. Washington all this time?—During the heat of the engagement, he crossed over from New York.

Why did he not call in his forces from New York?—Because they would, by no means, have been sufficient to render his army equal to that of the British.

How did he feel on this occasion?—On seeing some of his best troops slaughtered or taken, even Washington, with all his fortitude, could not refrain from an exclamation of anguish.

Thus we go on asking questions more or less general, as circumstances may seem to render expedient.

Sometimes, for the sake of variety, particular battles are represented. The scholars divide themselves into parties, choose their officers, and give them appropriate names. They then approach each other with extended arms, and for a few minutes have a complete laughing bustle. Then that party which represent the conquered army pretend to be defeated, and either retreat or surrender.

At another time, in imitation of the Indian method of ratifying treaties, they make an agreement that they will endeavor to promote each other's improvement; and that they will no more act the part of an enemy by unnecessary talking. Then to ratify this agreement, they pass round something resembling the calumet, or pipe of peace.

A great variety of other instances might be mentioned. Other methods, which have been found interesting, and we hope useful, might be detailed. Indeed the resources for gaining, for retaining, for reducing to practical utility this important branch of study, seem numerous and delightful; and we think might be so improved, as to float us almost imperceptibly 'down the tide of time,' and enable us to observe and recollect all its important land marks.

Art. III.—Sketches of Hofwyl.

Intellectual Education.—Letter III.

Modes of cultivating the Judgment—Reason—Subserviency of the study of Languages to its development—Importance of Mathematical studies to all—Of Physical Science—Of History—Of Moral Science—Logic.

My Dear Friend—In my last letter, I described to you the manner in which the means of intellectual education at Hofwyl, were employed to cultivate the faculties of perception and memory.

The power of Comparison, or the perception of relations, which may perhaps be appropriately termed simple judgment, next demands attention. It is obvious, that the whole series of exercises we have enumerated, in their more advanced stages, demand a constant exercise of this power, in regard to exterior objects, and prepare it for its application to the relations themselves; and they may therefore be considered as the first steps for its cultivation.

The study of languages, as it is pursued at Hofwyl, also brings this faculty into continual exercise in comparing the different species of words, their connections, relations, and mutual dependence. The comparison of two or three languages, studied at once, affords still greater scope for the exercise of this faculty, both as to the materials or words themselves, and their form and arrangement. Some of the most advanced pupils pursue six languages at the same time, including their native tongue; e. g. Greek, Latin, German, French, Italian, and English; and with those of more than ordinary talents and well-trained minds, this has not been found injurious. The interest excited and the associations formed, by this view of the elements of *general grammar*, are found to counteract any tendency to distraction of mind or confusion of ideas. It is obvious, however, that for an *ordinary* or *untrained mind*, such a course would result in nothing but the confusion of Babel.

The pupils are accustomed also to a logical as well as a grammatical analysis of the authors they study in order to acquire a language. They must possess themselves of the ideas, become familiar with the objects or persons described, and learn to compare them with those which are within the sphere of their own observation.

As the mind continues to advance, the faculty of Reasoning, or comparing different relations, and combining a series of judgments in order to form a conclusion, is brought more into action.

The study of the languages aids materially in this point also. The various forms of expression are examined in reference to each other, and to the idea presented. The shade of thought which has given rise to the various idioms is traced, the variations of idea

produced by change of form are observed, and the reason examined. In short, the whole structure of the language is examined as the foundation of general grammar, and as an introduction to practical logic. As the pupil advances, the analysis of the ideas themselves is made more exact, the opinions and reasonings of the author are considered, and the pupil is taught, as much as possible, to *fall into the train of thought* of those whose works he reads.

It is obvious that in pursuing this course, the selection of authors and passages must be such as never to surpass the comprehension of the child. For, as Fellenberg justly observes, in a passage formerly quoted, 'It is folly to attempt to make an immature mind pursue indiscriminately the train of thought of the greatest of men. It is not reasonable to desire to bring down to the level of a child's capacity, what presupposes the intelligence of manhood. The *infantile conceptions of great objects* thus produced, are in effect, an obstacle to improvement; and the important lessons to be learned from antiquity are debarred all access to the comprehension of the cultivated youth, and the feelings of the mature man, by the childish associations thus united with them.'

The various branches of the Mathematics, and especially Geometry and Algebra, are obviously among the most powerful instruments for the cultivation of the reflecting faculty, which can be applied to the youthful mind; because they relate to form, number, distance, motion, &c., subjects within the grasp of the senses. They give, in a very efficient manner, the *habit* of close and accurate reasoning. These sciences make a part of the course of instruction of every pupil, both among the rich and the poor, whose capacity and period of residence permits it.

The physical sciences, Philosophy, Chemistry, &c. are of no less advantage to the development of the reasoning faculty in another direction, especially in aiding us to observe and trace the relation of cause and effect.

But both these branches of knowledge may give a false direction to the mind, if they are not taught with caution, and in connection with *moral science*. The certainty of mathematical science often inspires the disposition to demand absolute demonstration on other points. The wonderful extent to which we can trace and imitate the operations of nature, tempts us to rest on second causes, and forget that power which is necessary to *establish* and *maintain* the laws, which *we only discover*. For this purpose, these studies should not only be conducted in a religious spirit, but should be accompanied and alternated with those which will give another direction to the mind.

History is taught in a series of narratives, exhibited with the utmost simplicity, as subjects of examination and reasoning. The pupil is required to exercise his own judgment. He thus learns

much of the nature of *moral evidence*, and moral relations, and is accustomed to employ these, as well as mathematical demonstration, as a part of his series of thought, and as a sufficient ground for his conclusions.

In the course of moral and religious instruction, the pupil is chiefly conducted by a series of illustrations and reasonings founded upon Nature and Revelation, rather than by positive instructions, and direct statements, sustained merely by *personal authority* and influence. His own reason is called in to decide, *according to the standard which God has given us in conscience* and in *revelation*, on characters and events, on duties and faults, in his own sphere of action, as well as in history, as soon and as rapidly as it is capable of deciding. In the advanced period of religious instruction, the authority of the scriptures is *formally established* by moral reasoning, and he is led to learn, by his own investigation, the important truths and duties which reason alone has never discovered, and the most essential of which he had hitherto been obliged to receive on the authority of man.

A similar course is adopted in the *moral discipline* of the pupil, and leads him to feel, practically, the difference of the various classes of truths, and the various methods of reasoning by which we must attain them.

'It is important for the complete development of this faculty that the views thus gradually and practically acquired, should be connected and arranged, at the close of the course, by means of a brief system of Logic, in the scientific form.'—'It is to be regretted,' says Fellenberg, 'that the demands of social life, or the unhappy haste of parents, seldom allow pupils to remain sufficiently long to complete such a course of study as their development, so often neglected in early years, requires.'

Intellectual Education.—Letter IV.

Mode of pursuing mathematical science—Form, magnitude, and number—Methods of instruction—Practical direction of mathematical studies—Dangers attending them—Self confidence—Imperfect views of moral reasoning produced—Alternation with moral science—Importance of a well balanced mind.

My Dear Friend—You will perceive from my last, that the importance of the mathematical sciences in cultivating the judgment and reasoning powers, is properly appreciated at Hofwyl. But in employing them as a means of education, it is believed necessary to use great caution, lest they should become the means of impairing other intellectual faculties, or enfeebling the moral powers, as they too often have been, in distinguished men devoted to these sciences.

The ideas of forms, and magnitude, and number, are among the earliest which are developed in the child, and they are the first which the mind is capable of considering abstractly. On this account, the elements of the mathematical sciences should be very early the object of attention.

In the study of mathematics, Fellenberg considers it necessary to adopt the elementary methods of Pestalozzi, which have already been described in speaking of the powers of observation. From the line, the pupil is led to the construction and examination of all possible forms, in their individual and relative character—from the simple accumulation and analysis of numbers, to the processes of Algebra—by presenting or indicating the objects of attention, and aiding him to construct this exercise himself. It is an indispensable condition that he should not be allowed to advance a step forward, until he can explain those principles on which he is to act. At the same time, the instructor must not be guided simply by an arbitrary arrangement, but by the progress of the pupil himself; and his progress should be directed, and accelerated, or retarded, or varied, with a view to the development of his own mind, and not to the completion of this or that portion of his course.

With those who have only the usual talents for mathematics, it is better to direct their studies to practical objects, and to the demands of social life. Those uncommon talents for this science which alone inspire a truly scientific interest in it, should be carefully observed and developed. But great care must be taken that the views be not limited, and the character stiffened or warped, by too exclusive attention to this subject.

The weakness of man often finds too strong temptation in his mathematical creations and their fascinating successs, as well as in philosophical discourses, and is disposed to exalt itself presumptuously, to refer all to itself as the author, instead of discovering a new revelation of the wisdom of the omnipotent Creator of man and his works. In admiring the wonderful correspondence of the movements of the planets in their inaccessible orbits, with the calculation of beings so frail, who inhabit this portion of the universe only for a span of existence, he forgets the evidence it affords of the wisdom of him who established this order, and gave us the faculties which enable us to discover it.

There is also danger that the habit of *rigid demonstration* may lead him to forget or disregard the *boundaries* which are set to human knowledge—to demand similar demonstration concerning subjects which are beyond our reach—and to treat with contempt the objects of faith, and the results of moral reasoning.

For these reasons, mathematical studies should always be alternated with history, and natural history, and moral and religious instruction. Their effect should also be carefully observed; and

Fellenberg has sometimes found himself obliged to interrupt them for a time, in order to restore the mind to its equilibrium.

Indeed, no principle is deemed more important at Hofwyl, than to form *a well balanced mind.* And in this, as well as in other processes of education, no reliance is placed upon invariable methods, and formulas previously established. The food and the medicine must be adapted to the *individual case.* While the mind is merely *preparing for action,* it should not be permitted to devote itself so exclusively to any particular subject, as to lose sight of others, or to undervalue them, or to give to one, that exclusive importance which deserves to be called fanaticism, or superstition, although it may relate to literary, or political, instead of religious topics. Without great care, this will often amount to a species of monomania, which impairs the strongest mind; and will often give to a single science the pre-eminence over the whole system of truth besides; will make a single personal theory the touch-stone by which other minds are to be tried; and determine by the knowledge and love of a single subject, whether an individual deserves respect or esteem.

Indifferentism, if I may be allowed to coin the word, receives no countenance from the example or the precepts of Fellenberg, so far as I know; but he regards this narrowness of feeling as the result of a partial, or in the strong expression of the German, a '*one-sided*' *(einséitig)* development of the mind; and he believes that the best and the only preventive is to give such a familiarity with *every subject,* and require so much attention to each, as shall enable the mind to form just comparisons, and prevent that exaggerated view of one faculty, or one subject or opinion, which is inconsistent with true wisdom.

Art. IV.—Agricultural Institution at Hofwyl.

Agricultural Institution.—Letter III.

Fundamental principles—Probability of self-support—Necessity of great economy—Variety of labors desirable—Danger of excess—Importance of thorough training—Full opportunity of mental and moral cultivation—Peculiar interest and industry in study.

My Dear Friend—So much interest is now excited in reference to agricultural schools, that I presume a more detailed account of the principles of that at Hofwyl would be acceptable to you and to others.

The fundamental ideas on which the school for the poor was

established, were,—to employ agriculture as the means of moral education for the poor, and to make their labors the means of defraying the expense of their education.

To accomplish the education of the poor, with none or the least possible expense, they should be occupied from infancy to the age of twentyone. On this plan, the accounts of the school of Hofwyl afford the best reason to believe that such an institution is capable of sustaining itself in similar circumstances, and that the capital expended for the foundation of the establishment will ultimately be repaid. Still it is true, that it is difficult in most cases, to secure so long an apprenticeship, without neglecting many of those who are most in need of aid. It is also true, that the combination of the scientific institution with that for the poor, affords a sure and ready market for all the agricultural products, and at the best prices,—an advantage which cannot always be enjoyed. On both these accounts, every such institution should be *undertaken* as a work of charity, and with the determination to support it, as a means of prosperity to the community. It is thus, and thus only, that we can provide against the continuance and increase of mendicity, and the vice which is its fruitful source. It is thus that we shall save, in regard to the very individuals in question, the much larger sums which society would lose by their vices, or disease, or incapacity to support themselves in after life; besides giving the community an additional member, whose skill and industry will be applied to promote its welfare, and assist in bearing its burdens.

To secure the success of such an establishment, the expenses should be reduced to the smallest possible sum. At Hofwyl, circumstances have not permitted that reduction which Fellenberg deems advisable, and which he attempts to attain at Meykirch. A more insulated situation, and the application of new discoveries in reference to nourishment, would do much for this object.

To accomplish the two great objects, it is obvious that the pupil should be employed in such labors as are most productive, at the same time that they are conducive to education. The greatest variety should also be introduced, in order that no moment in the year which is dedicated to labor may be lost, for want of an employment adapted to it. Every species of industry should be attempted with this view, and also with the view of extending the sphere of their activity and experience. This subject is of more importance, as it is conceded, that in most northern countries, one-third of the year admits of no labors, strictly agricultural. The variety of employments is also desirable, as giving the occasion to discover that for which the pupil is best adapted, and thus ascertain in what manner the personal capital bestowed upon him by Providence, may be turned to the best account.

At the same time, care should be taken not to diminish the ex-

penses in a manner which would destroy the great object. It is certain that a school which should receive pupils only at the age of fourteen or fifteen, would derive more immediate profit from their labors; but it is also true, that it would confer far less benefit upon them. The period in which the character is susceptible of impression would be lost. The bad habits already formed, would be difficult to eradicate. It would be equally difficult to form good habits, and the institution would be in danger of sinking entirely under its own weight. Such indeed was the fact with one which was established in the neighborhood of Zurich.

It is also true, that the pupil cannot be expected to pay for his education by his labors, unless he has early acquired the skill and the habits of industry necessary to enable him to employ all his powers in the best manner for the good of the institution. A person thus trained, will contribute to the support of the establishment more than two who have been neglected in early life; while society will experience a far greater advantage, in receiving *one thoroughly formed man*, capable of acting upon others, and worthy of entire confidence, than two who are likely to be always imperfect and dependent.

But with all this care and economy, the time which it is important to consecrate to repose, especially with those whose bodies are not completely formed, is sufficient to give that intellectual and moral education which is necessary. The hours thus spent, will not be lost. The pupil will be proportionally more vigorous, more cheerful, more thoughtful in his labors, and therefore more successful; and the acquisitions, thus made, are not less necessary than those which he gains in labor. 'The vigor, the dexterity of the hand, are but an animal, a dead force. It is only intelligence which can direct them rationally towards an object. It is only intelligence, well developed, which can discover the best object.' It does not interfere with the *rest* which the pupil needs. Absolute idleness is not necessary to refresh the bodies of children. It can scarcely exist, or if it does, it produces that ennui which is more painful than fatigue. It often leads to evil thoughts and dangerous conversations. It is enough to change the occupation. In effect, the pupils look upon study as their relaxation. They engage in it with an interest, something like that which belongs to the play of other children. Seldom have I seen occasion even for a reproof, on account of inattention; seldom those sallies of childish versatility, so common at school. And all this with the most gentle paternal discipline; for no other is found necessary. In order to ensure the complete success and harmony of this part of the system, it is also of great importance that the course of instruction and education should commence at an early age, and continue until twenty. In this case two hours daily are sufficient. If the period

is shortened, the time must be increased. During the winter, three to four hours are devoted to instruction and religious exercises in the school of Vehrli. During harvest, the course of instruction is often entirely interrupted.

Agricultural Institution.—Letter IV.

Intellectual Education—Elements of form, magnitude and number—Observation and attention—Natural History—Moral effects of these pursuits—Reading and writing—Delineation—Use of the eye—Geometry and Arithmetic—Physical Education—Gymnastic Sports—Moral and Religious Education—Music.

My Dear Friend—The *great principles* of education admit of much less variation according to the rank and circumstances of individuals, than is generally supposed. Yet in their application, there must, of course, be some diversity.

The intellectual education of the pupils designed for a life of manual labor must, of course, be different from that of the child who is destined to a profession.

The elementary exercises relative to form, magnitude, and number, are not less necessary to them, than to the more favored. Indeed this knowledge is called into more frequent practical exercise, as they are constantly called upon to operate with matter, to estimate and divide distance, to lay out their gardens and fields in suitable farms. The principle of connecting instruction with action, is peculiarly important for this class of pupils.

They must especially be taught to observe accurately the natural objects which surround them, and the *circle of observation* should form the limit to their study of natural history. They are made acquainted with the soils and minerals which are most common, and with the various species of grain, and vegetables, and grass. They are taught to distinguish the wild plants which they meet in the fields, into useful and noxious ; and to know the modes of employing the one, and of destroying the other. The general action of air, light, heat, rain, and manures of various kinds upon plants, is also connected with this. The various classes of insects are pointed out to them in the same manner. The structure of animals and the human body, is explained to them by means of skeletons. They are accustomed to bring to their instructors such objects as strike their attention, and occasionally, lessons are given in a little excursion, made by the teacher with his pupils.

In addition to the obvious importance of this knowledge in itself, it contributes materially to the moral end proposed, of exciting an interest in their employment. All the objects they meet with are thus associated with a circle of interesting facts, and furnish them materials for recollection and amusement. They present them sub-

jects for examination and observation, in order to verify the accounts they have heard. In short, it animates every scene of their labors, and leads them to useful reflection, in place of presenting them a mere mass of dead materials, which only remind them of past labors, and call them to future trials. Their fundamental ideas of geography are obtained in the course of their observation. Their attention is chiefly confined to their native country, and only general ideas are given of other countries. They are thus taught and habituated to examine all that passes before them. They must obviously be furnished with the means of acquiring the ideas of others from books, and of communicating what they have observed. To acquire the art of expressing our ideas is the best mode of attaining completely the first object. They should also be habituated to describe with correctness and care that they may be led to record, to some extent, their own experience and observations.

The general remarks and methods in reference to language are equally applicable here, but they are of course confined to their mother tongue, or rather to the high German. They have constant exercises, both oral and written, and obtain considerable facility in both. In this respect, a Swiss peasant has great difficulties to encounter, from the fact that the language he speaks, is a peculiar dialect of the German, differing from it not only in a multitude of individual words, but in the forms and idioms.

In teaching pupils to read, the methods of Olivier and Pestalozzi are followed. The letters are indicated by their sounds, and not their names, and words are thus spelled. Constant exercises in the variation and combination of words are employed, both oral and in writing.

But the means of *description* are incomplete, unless they are so far acquainted with the elements of Geometry and design as to be able to *delineate* the objects they see. Used in this manner, as a mechanical, and not as a fine art, it is *a necessary supplement to writing in an ordinary education.* It is difficult, without it, to have a distinct conception of instruments and their parts; and it is therefore necessary to those who use, as well as to those who make and repair them, in order to communicate ideas intelligibly, and execute them correctly. It also aids in forming the eye to the habit of measuring and estimating correctly distances and quantities, and to preserve accuracy and order in the arrangement of fields, plantations, drains, and in other agricultural labor. In all the arts of the joiner, mason, &c., the importance of Geometry is obviously very great, and it is singular that it should be overlooked.

The height of a tree, and its cubical contents, or the dimensions of a stack of grain, can only be decided in this way In this view, Geometry is an acquisition of absolute necessity to the farmer, who

wishes to carry on his business with certainty and readiness. It also serves as an important aid in forming the hand-writing—an art, mechanical indeed, but of no small importance in deciding the station and success of persons of their class, and always a valuable recommendation.

In connection with this topic, it needs no proof that the pupils of an agricultural school should be qualified to perform every calculation of Geometry and Arithmetic which the operations of agriculture, or the concerns of the family require, in the division of fields, the estimation of crops, the arrangement of accounts, &c. It is thus only that they can act independently of others, or avoid the errors and failures into which loose estimates generally lead, in a greater or less degree, and ascertain with certainty whether their labors are leading to profit or loss; and it is the only means by which we can hope to prepare them to act in those stations for which their agricultural knowledge and character might qualify them. Mental calculation is obviously of peculiar importance to those who are destined to a life of labor. In these branches, the admirable methods devised by Pestalozzi, and improved by some of his pupils, are constantly employed; the exercises are multiplied and varied to the utmost, and produce a readiness and skill, which puts to shame the slow operations of those who have been accustomed only to mechanical and written exercises.

The mathematical studies are very useful in forming the habit of close attention and judgment. But the judgment must be still further exercised by the observation of men, not only as presented in real life, but in history. The course of Biblical history is precisely the same with these pupils, as with those of the literary institution. In reference to the more limited sphere of action in which they are destined to move, and the comparatively short time which they can devote to study, their attention to this subject is limited to the history of Switzerland, and to the narratives written for youth, which abound in the German. They are taught to form their estimate of men, chiefly from the scenes of real life, which may thus be made a perpetual source of valuable knowledge.

In reference to physical education, it is obvious that the same care is necessary in regard to cleanliness, purity of air, and wholesomeness of diet, as with regard to the rich. Their future destination requires that they should be exposed to greater bodily hardship; and their appearance and habitual state, shows that they are thus exempted from that series of little indispositions which are so common among the pupils of the superior class.

Their labors serve, to a great extent, in place of gymnastic exercises. Still they are used occasionally, as means of producing activity, as well as vigor, and at those seasons when their employments are not sufficiently active; and it is found advisable and

agreeable, that after the ordinary labors of the day, the pupils should not only be indulged but encouraged in active sports. They even serve to relax and refresh limbs which are often confined to one species of action.

The principles of moral and religious education admit of no variation on account of rank, except that necessity often supplies the place of discipline, and renders superfluous many of those means which are employed to occupy moments of leisure. Among these, however, music cannot be excluded. As a means of cultivating a devotional spirit, and uniting in the solemnities of public worship, every one influenced by Christian principle, must admit the importance of sacred music. But it has other important uses. There are periods of exhaustion in the life of every man, there must be hours of repose and relaxation, in which the mind has need of some innocent amusement to prevent improper thoughts, and this necessity is greater, in proportion as it is less cultivated. At such periods, as we have elsewhere observed, the influence of the popular vocal music of Switzerland is invaluable; and no single acquisition, besides religious truth, will probably have so happy an effect on the moral character of the laboring man.

A number of commissioners who visited the establishment observed that they, like most other strangers, could not hear the music of these pupils without the deepest emotion. The greater part of them know by heart a hundred religious and popular hymns. Vehrli himself observes, that he has uniformly found that in proportion as vocal music was improved, a kind and devotional spirit was promoted.

Agricultural Institution.—Letter V.

Combination of institutions at Hofwyl—Market for produce—Exhibition to the wealthy of an improved system of agriculture—Example of patient labor—Respect for the poor inspired in the rich—Means of health furnished—Agricultural school furnishes educators—Advantages to the laboring pupils of apparatus and instruction—Leads to a more correct estimate of wealth and luxury.

My Dear Friend—That is the most simple machine which accomplishes *the most important objects* with *the least complication of parts;* and not merely that which consists of a single wheel and axis, or those whose scanty and ill-wrought materials, would rather entitle them to the appellation of *rude.*

The *combination of institutions* which Hofwyl presents, has sometimes been objected to; but so far as I could judge, they exert the happiest influence upon each other.

It is obvious, that the ready market afforded to the products of the farm, gives a security and facility to the sale of its products,

which renders it much more advantageous, and admits more efforts at improvement, consistently with prudence. On the other hand, the number of laborers at the command of the proprietor and accustomed to his views, enables him to accomplish many plans which would otherwise be impracticable.

The continual exhibition of the most improved systems of agriculture presented to the pupils, awakens their attention to this important subject, and renders them so familiar with habits of order and neatness, that their minds are gradually formed in this respect. To those who are destined to become proprietors, as many of them are, or to those who have the taste and the capacity to attempt to introduce improvements in agriculture, the opportunity thus afforded of observing a system to which the attention of all Europe has been directed, is inestimable. All will be led to appreciate more highly this primitive, this salutary occupation, and to lose that prejudice which too often exists against it.

The pupils of the agricultural school present a continual example of patient, persevering industry, combined with a high degree of cheerfulness, which produces a conviction of the connection of these things, which no theoretical instruction could inspire. They learn by approximation to the children of the poor, that they are by no means deserving of the contempt they are too apt to feel. The honorable character of industry in every condition of life is felt. They find them often exhibiting superior intelligence, as well as superior worth to their companions of the higher classes, or even to themselves, and possessing more real enjoyment. They acquire the habit of separating those ideas, so long indivisible in their minds, of humble food, and lodging, and clothing with misery, and of inferior rank with contempt; and discover, that enjoyment and respectability belong not to the exterior circumstances, but to the character of the individual.

The farm also presents the best occasions for invigorating feeble constitutions, for restoring those who may occasionally be injured by excessive application, or too rapid growth, and for giving a wholesome discipline to those who need to be brought to habits of industry, by means of bodily labor.

The agricultural school serves also as a nursery of guardians and educators for the younger pupils of the wealthy class. Fellenberg has seldom found persons accustomed to the ease of wealth, or to the luxuries of intellectual pursuits, who could devote that constant, unwearied attention, from morning to night, who could exercise that patience with the minutiæ of duty, or with the faults of children, which such a station demands. On the other hand, to the pupils of the agricultural school, accustomed to constant labor, it is a species of relaxation, a station involving something of luxury. This school serves also as a nursery for workmen for the farm and

work shops of Hofwyl; and it will contribute materially to the perfection of the institution, when all those who are connected with it, shall have been formed agreeably to the principles of education here developed.

The pupils of the agricultural school gain also essentially by this arrangement, and especially those of them who are destined to be instructors. They are within reach of means of instruction, in the professors and apparatus of the scientific institution, which it would be impossible otherwise to afford them. They have at the same time, a more extensive circle of observation, and become acquainted with all portions of the society of which they are to be members. In accordance with the general rule, facts abundantly prove, that extended knowledge renders them more contented with their own situation. So long as they saw the wealthy classes only at a distance, and were dazzled by the splendor and luxury which surrounded them, they were disposed to envy them as a sort of superior beings, and their circumstances as a species of paradise. A nearer approach undeceives them. They find them often inferior to themselves in bodily vigor and mental capacity, and therefore deprived of many pleasures derived from these sources. They perceive that the superior privileges for improvement, which they above all envy them, are often lost from the indolence and pride which their station inspires; and that with all these, they are often less respectable than their poorer companions. They see that they are oftener impatient, unhappy, and diseased, in the midst of the exterior comforts and means of enjoyment they possess. It is even found that occasional entertainments, in which they are allowed to partake the same indulgences, teach them to return to their homely fare with double relish. Vehrli assured me, that these circumstances have in fact this influence; and that contrary to the common expectations of a stranger, the neighborhood of the institution of the rich, is a means of rendering those content, who were inclined to repine at their lot, and to desire a change.

At the same time that they become accustomed to living in view of splendor and luxury without desiring or hoping to partake them, they learn to recognise the inferiority of their rank without being degraded by it; while the pupils of the higher classes acquire, by this connection, the habit of treating their inferiors with kindness and deference.

I mention all these circumstances, in order to give you *a complete view* of Hofwyl, although many of them are not applicable to the United States. Still, they will show us, that there is not the danger which is usually apprehended, in placing in the same institution, those whose dress and circumstances necessarily distinguish them.

Art. V.—View of the Comparative State of Instruction in the United States and in Europe.

Communicated to the American Lyceum, by W. C. Woodbridge.

In examining the state and prospects of a community, one of the most important elements is its condition in reference to Education.

In using this term, there is constant room for misunderstanding, in consequence of the various definitions given to it, to which we have formerly referred. For while some will regard it as comprising the mere elements of knowledge, and estimate the state of education by the number of individuals who can read and write, others consider it as embracing other branches of knowledge of direct practical value; others still do not permit the name of education to be applied to any but a course of classical and scientific instruction; and some would deem the accomplishments indispensable.

In a view of the comparative state of Europe and the United States, on this great subject, we must assume the distinction between Education and Instruction, which in our view is fundamental, and which is adopted by the most scientific writers on this great subject. We regard *Instruction*, then, as the mere communication of knowledge. We consider *Education* as the process by which character is formed, involving instruction, the discipline of the intellectual faculties, the discipline of the moral powers, and the training of the body as the instrument in all these operations. We consider it, in fact, as embracing *every influence by which man becomes what he is, or may be made what he should be.*

In considering, therefore, the respective state of the two continents, we feel ourselves called upon to consider the state of *Instruction* first, as entirely distinct from that of Education in its largest sense.

Instruction may be considered both in reference to its *extent* and to its *diffusion.*

As to the *extent* to which instruction is carried, there can be but one opinion. Occupied by the first wants of life, and the duties of a free government, our citizens have not found the opportunity, they have not felt the necessity, nor acquired the taste for profound study, in most branches of knowledge. They have been satisfied with that which prepared them for immediate action; and are called forward into life so early, that they have no opportunity to enter deeply into any subject. They have not been able to provide even *the means* by which others may attain the heights of learning, or the depths of science. These are *positive obstacles.* There are others of a *negative* character, which will be best illustrated by considering the positive advantages and facilities to the accurate and

profound study of every branch of science and literature, in the most cultivated countries of Europe.

There are central points of wealth and influence in the governments of European countries, where measures can be taken for the promotion of these objects, which under our government, are impracticable. The prince, whose power or talents do not permit him to become conspicuous by his conquests, or his political influence, finds a wide field for distinguishing himself in becoming the patron of the arts and literature; a field in which he is almost sure of success, whatever his own qualifications may be, so long as he has the means of obtaining the libraries and cabinets of natural history, which shall be the object of general attention, and of collecting the men who shall be at once the heralds of knowledge, and the living testimonies to his munificence. On this ground, the princes of many of the smaller states of Europe, are more efficient patrons of learning than our own great republic, and vie with each other in these praiseworthy efforts. No small part of the magnificent libraries and apparatus, and of the invaluable results of literary labor, thus aided by the best means which can be collected from the four quarters of the world, must be ascribed to such efforts.

The contrast, in looking at our own country, is no less striking than painful. There are noble exceptions to the general rule; but how slow, how penurious, are our public bodies in bestowing *anything* upon literary institutions, or for scientific purposes. How anxiously does a large part of the community watch our General Government, lest they should *incidentally* do something to promote the cause of knowledge. An unhappy jealousy exists also against the attempt to elevate the standard of science and literature, lest they should be made the instruments of establishing a literary aristocracy. It is forgotten, that even in despotic governments, *the nation of literary men* has ever remained *a republic;* that the ablest and wisest, from whatever station they arise, have always attained the eminence and the rewards they merited; that nobility has been proud to receive them into its ranks, and despotism has felt itself honored in patronising them. It is forgotten that the common sailor owes his safety quite as much to the Principia of Newton, and the telescope of Herschel, and the profound researches and laborious calculations of Laplace and Bowditch, as to the art of the shipbuilder; and that it is *science* and its votaries that have given the steamboat and the railroad-car to the traveller, and the gas-light to the citizen, and the safety-lamp to the miner, and the antidote to pestilence, to the trembling expectants of an invisible, deadly poison.

Unfounded, however, as this prejudice is, it exists to an unhappy extent in our country. Too many are ready to hold back others from any of the heights of science, which they cannot themselves

attain, and few are ready to afford them the facilities for that profound study which only a small number of our race are willing to attempt in the minute and abstract, and yet essential branches of knowledge — a task which, it has been well observed, involves 'the most severe labor which is done under the sun.'

Another encouragement to the profound investigation of science and the laborious researches of literature in Europe, arises from the fact, that in most countries, it is the *safest* and *surest*, if not the *only road to distinction*, the only direction in which the mind can exert great powers; the only field in which the soul can expatiate, untrammeled by laws, unsuspected and unchained by the police.

The offices of state are assigned by inheritance or by patronage, in such a manner that most of the community are absolutely excluded from the hope of gaining influence or reputation as statesmen; and to attempt it, without a birthright or a patron, is a career almost as dangerous, as it is uncertain. On the other hand, there is a corresponding certainty that eminence in literature and science will gain them the respect and patronage of the government, and the applause of the nation; and when once the glitter of political glory is placed beyond our reach by an impassable barrier, it becomes comparatively an easy task for *philosophy* to perceive and feel the surpassing glory of literary honors, and to be conscious, that he who sways the sceptre of the civilized world in an art or a science, or leads captive whole nations by the charms of his writings, holds a rank far higher than the despot who can only control the bodies of men and the soil on which they live, or the conqueror who imposes fetters upon their limbs, by the exertion of brute force.

It is the only safe direction, also, in which the man of talents, in these countries, can permit his powers to expand. If he allows them to enter upon the wide field of political or religious economy, he is in danger of being driven on by their impulse to opinions and expressions which will cost him his peace, or liberty, or life; while if he confines himself to mere intellectual pursuits, he is generally *secure* of all the rewards which royal munificence can lavish, upon success which it regards as a part of its own glory.

But to a noble mind, the strongest feeling connected with the subject probably is, that this is the *only field of action* in which it can go on without limit and without fear, *in the consciousness of absolute independence*. He who gains literary distinction which places him in the chair of a university, receives *the freedom of the world*, and is allowed and encouraged to go on without limitation, in every subject where he does not attack the safety of the state and the prisoner may thus enjoy an extent of range, which enables him to forget the walls which bar up his progress in other directions.

It should also be recollected, that on these very grounds, even

policy dictates to the rulers to offer every stimulus, every facility for pursuits of this kind, in order that powerful and active minds may not be left at liberty to employ themselves in speculations or efforts on political subjects, a result of whose danger they have had so many examples. The king upon his throne, has learned to tremble before a single, powerful mind.

The contrast in the condition of the United States is obvious. Here, the road to distinction and wealth is through an active or political life. The mere votary of science and literature, cannot generally promise himself a high degree of either. Every citizen is called upon to take a part in the political, and social, and religious concerns of the community, and every one who possesses high intellectual power, is called upon to an extent which absorbs all the time and strength which is not demanded by the labors necessary for subsistence. He is stimulated by all the prospects of distinction which our country can offer, and urged by a sense of duty to make himself familiar with the great questions of politics and of social life, and to engage in active measures. In short, the motives and the demands for private, social, and public activity, and the little respect, the poor reward, which is bestowed upon *mere intellectual eminence*, serve as so many barriers to entrance upon a literary course, in place of the encouragements afforded in European countries.

The circumstances we have described, affect of course the character of the literary institutions of the respective continents. Those of the United States, originating as they do in the people, and maintained only by their suffrages and aid, can rise no higher than public opinion permits, and must limit themselves to the comparatively narrow field which that opinion prescribes. On the other hand, the public institutions of Europe derive their existence from the munificence and ostentation which we have described as a part of the policy of state, and the effort is continually made to elevate them to a higher point.

The result is, that the '*Lycees*' of France and the '*Gymnasia*' of Germany, give a course of literary instruction nearly equivalent to that of our colleges, surpassing them, in accuracy and extent, in most branches, and only falling short of them in not being combined with so much attention to science.

Such is an imperfect view of the comparative *extent* of literary and scientific instruction in Europe and the United States. In regard to its *diffusion*, the comparison is not easily made, in consequence of the difference in the character of the literary institutions of the two continents, to which we have just referred. If we compare the institutions which rank highest, under the name of universities and colleges, we may, however, approximate to correct results; and with this view, we present the following tabular statement of

the number of students in the universities and colleges of the respective states and sections of the United States, and the principal countries of Europe. The materials for the former were derived from the American Quarterly Register of Education for 1831, a publication of uncommon accuracy and value. The European statistics are chiefly from the Weimar Statistical Almanac for 1831, the highest authority we know on this subject.

Comparison of the Number of Students in the United States with that of the Countries of Europe.

The number of *Academical* Students in the United States is here estimated at 3,475; Theological Students, 663; Legal, 88; Medical, not far from 2,000. They belong to the several States as here apportioned. For want of data, however, the Medical and Legal Students were divided among the various States according to their respective population.

American States.

	No. of Stud.	Proportion to Inhab.	
Massachusetts	770	1	792
Connecticut	327	1	960
New Hampshire	241	1	1,118
Vermont	186	1	1,509
Maine	238	1	1,611
New Jersey	193	1	1,661
South Carolina	325	1	1,789
Pennsylvania	688	1	1,928
New York	986	1	1,940
Rhode Island	50	1	1,944
Maryland	175	1	2,554
Virginia	457	1	2,650
Kentucky	249	1	2,766
Georgia	173	1	2,985
Mississippi	45	1	3,040
North Carolina	233	1	3,170
Tennessee	211	1	3,245
Ohio	285	1	3,290
Louisiana	46	1	3,335
Delaware	23	1	3,336
Alabama	84	1	3,634
Missouri	28	1	5,003
Indiana	65	1	5,101
Illinois	28	1	5,624

European Countries.

	No. of Stud.	Proportion to Inhab.	
Scotland	3,249	1	683
Baden	1,309	1	816
Saxony	1,360	1	1,040
England	10,549	1	1,132
Hanover	1,203	1	1,303
Bavaria	2,593	1	1,312
Tuscany	909	1	1,402
Spain	9,867	1	1,414
Prussia	6,236	1	1,470
Wurtemberg	887	1	1,731
Sweden and Norway	2,687	1	1,732
Portugal	1,604	1	1,879
Netherlands	2,998	1	1,979
Sardinia	1,722	1	2,420
Switzerland	767	1	2,655
Denmark	578	1	3,342
Naples and Sicily	2,065	1	3,590
Austria	8,584	1	3,786
France	6,196	1	5,140
Ireland	1,254	1	5,767
Russia	3,626	1	15,455

Sections of the United States.				*European Countries.*			
Eastern States	1,748	1	1,118	England	10,549	1	1,132
Middle States	1,935	1	1,844	Portugal	1,604	1	1,879
Southern States	1,485	1	2,612	Switzerland	767	1	2,655
Western States	957	1	3,516	Naples and Sicily	2,065	1	3,590
United States*	6,185	1	2,078	Western Europe	69,634	1	2,285

In reviewing this table, we shall perceive, that in accordance with an opinion often expressed, Scotland gives more of her youth a collegiate education than any other country in the world. Baden, Massachusetts, and Connecticut, fall little short of this standard; and these are the only countries in the world, according to these estimates, which have one collegiate pupil for less than 1,000 inhabitants. New Hampshire, according to the calculation of the American Quarterly Register, is the only American State besides, in which there is more than one for 1,500; while in Europe, Saxony, England, Hanover, Bavaria, Tuscany, Spain, and Russia, all have a proportion greater than this. It must not be forgotten, however, that the Universities and Colleges of Spain furnish nothing which deserves to be called, a truly liberal education. Vermont, Maine, New Jersey, South Carolina, Pennsylvania, New York, and Rhode Island, composing all the Eastern and three of the Middle States, and one of the Southern, have one student for less than 2,000 inhabitants, in which they are rivalled by Wurtemberg, Sweden, Portugal, and the Netherlands. Most of the Southern and Western States have from 2,000 to 4,000 inhabitants to a student. In this proportion, the highest compare with Switzerland, and the rest with Denmark, Naples, and Austria. The most recent Western States have only one to every 5,000 inhabitants; and still are placed on a level with France and Ireland. Russia, stands alone among the civilized countries of the world, and only gives a liberal education to one person in 15,000 of her population.

As a mass, it would appear that the Eastern States provide the advantages of a collegiate education, such as they are in the United

* In the American Quarterly Register for February, 1832, page 185—as said to be collected from the statistics of the institutions—we find the following estimates.

Number of Colleges in the United States, 59 (of which 12 are in New-England States, 13 in the Middle States, 15 in the Southern States, and 19 in the Western States and Territories); Theological Institutions, 22; Medical Schools, 18; Law Schools, 5;—Whole number of Instructors, 400.

Students in the Classical departments		4,100
Medical	"	1,863
Law	"	88
Theological	" at 18 of the Institutions	709
	Total	6,760

Proportion to the Population:

New-England,	1	*College* Student to	1,331	inhabitants.
Middle States,	1	" "	3,465	"
Southern States,	1	" "	7,232	"
Western States and Territories,	1	" "	6,060	"

Population of the Eastern States, 1,954,615—Middle, 3,658,698—Southern, 3,878,384—Western, 3,364,071.—Total, 12,856,004.

States, for a greater proportion of their population than England, or any European countries except Scotland, Baden, and Saxony. The Middle States are as well provided as Wurtemberg, Sweden, and the Netherlands. The Southern States will compare with Switzerland in this respect; and the Western States, with all their destitution, are as well supplied with liberally educated men, so far as *numbers* are concerned, as Denmark and Austria.

One question deserves the attention of those who desire to supply the destitute portions of our country. In view of these calculations, can we believe that the North and East can ever produce or educate a sufficient number of liberally educated young men to supply their own vacancies, and the pressing wants which this table presents at the South and West? It is evidently impossible; and the utmost which the more advanced states can hope to do, will be to furnish the men necessary to organise and direct the new institutions which must be formed or extended, in order to meet the demands of a population, now comparatively destitute, and every week becoming more destitute by its unparalleled increase. We would again remind the Patriots and the Philanthropists, and the Christians of the Atlantic States, that, *the West*, before the end of this century, *must govern the East*—must decide the fate of the Union. Does not their interest as well as their duty, call them to provide the best and most ample means for the education of their *future rulers?*

The comparative state of Common School Instruction is very different from that of Collegiate Instruction. In this, the United States have the pre-eminence, whether we compare them with the mass of European countries, or select individual examples. The Edinburgh Review admitted many years since, that 'The great body of the American people is better educated (instructed) than the mass of *any European community*.' The following table derived from the best sources, shews the proportion of children who receive Common School Instruction to the whole population, in several European countries, and in several of the United States, and furnishes statistical evidence of the truth of this remark.

Proportion of Pupils in Common Schools to the whole Population.

	Pupil.	Inhab.		Pupil.	Inhab.
Wurtemberg	1 to	6	New York	1 to	3.9
Canton Vaud, Switzerland	1 to	6.6			
Bavaria	1 to	7	Massachusetts, Maine, Connecticut, estimated	1 to	4
Prussia	1 to	7			
Netherlands	1 to	9.7			
Scotland	1 to	10			
Austria	1 to	13	All New England, at least	1 to	5
England	1 to	15.3			
France	1 to	17.6			
Ireland	1 to	18	Pennsylvania, N. Jersey	1 to	8
Portugal	1 to	88	Illinois,	1 to	13
Russia	1 to	367	Kentucky	1 to	21

It will be seen in examining this table, that the proportion of children receiving Common School Instruction in New York and the Eastern States, is greater than in any country of the civilized world.

So unusual is the proportion in New York, that Schwartz, the distinguished German historian of education, could scarcely believe it correct. In Pennsylvania and New Jersey, whose destitution is the subject of so much well-founded regret and anxiety, the mass are still better taught than in most countries of Europe better than in Scotland itself; and even the Western States will soon have as much of common instruction as France. Still we should feel, that the neglect which may be for the time, safe in a despotism, is ruinous in a republic; for it undermines the basis of free institutions.

With regard to the *extent* of the instruction afforded in the common schools of the two continents, the comparison cannot be a general one. The common schools of the Eastern and Middle States, undoubtedly afford more extended instruction than those of most European countries. Geography and Grammar are extensively taught there. History is found in many of them; and in some, the attempt is made to give them a little knowledge of Natural History. All this would be deemed utterly superfluous in the instruction of the common people of most European countries; and as it is conducted in many of our schools, it certainly deserves the charge of superficiality, which is brought against it. But this is a defect in the modes of instruction, by no means essential to the plan, in a country where the comparatively easy circumstances of the whole community permit more time to be devoted to school instruction, and where republican institutions leave the door to office and influence open to all.

On the other hand, in the schools of Germany and Switzerland, a *practical* and *thorough* character is given to common school education which is not generally to be found in ours. The knowledge of the minerals, soils, plants and animals around them, and of the simple principles of agriculture, is deemed highly important. *Linear drawing* as the means of forming the eye, and as a supplement to writing, and *Music* as a means of cultivating the voice and the ear, are deemed essential to the education, even of a Swiss peasant, in the improved schools. In these respects, public opinion in this country, as in most European countries, is yet to be formed; but it is hoped that the efforts made in some of our schools, and the happy effects which have followed, will be the means of convincing those who confine their views and wishes to mere mechanical instruction, of the imperfection of the plan, and the importance of a more liberal course in the institutions of a free people.

In one respect perhaps, our schools differ from those of *every other Christian country*—we mean in the great or entire neglect of *moral* and *religious instruction*, which is justly deemed as much more important than mere secular knowledge, as the character is more important than the talents. We should deeply regret any attempt to introduce *Theology* into our common schools; but we do hope the time will come, when it shall be felt, in accordance with the opinion so frequently expressed in public bodies of our enlightened men, that *the Bible* is a more essential book to the young than the Grammar or the Geography, and that a knowledge of JEHOVAH, is more important than any degree of familiarity with Jupiter and the gods of Greece and Rome

Art. VI.—American Lyceum.

Second Annual Meeting.

The American Lyceum convened in the Assistant Aldermen's room, in the City Hall (New York), Friday, May 4, 1832, and was organized by appointing John Griscom (2d Vice President) *Chairman*, and William B. Kinney, *Secretary*.

On motion of Mr Dwight, the Hon. Thomas Day, delegate from the Goodrich Association of Hartford, Conn., Hon. Thomas A. Greene, from the Massachusetts Lyceum, and Rev. Theron Baldwin, from the Illinois Lyceum, were constituted a committee of arrangements.

A letter was communicated, by the Secretary, from the Hon. Stephen Van Rensselaer, President of the Lyceum, stating that indisposition prevents him from attending the meeting; whereupon, on motion of Mr Woodbridge, *Resolved* that the Lyceum deeply regret that the ill health of their President will deprive them of his services during the ensuing year.

The following gentlemen were reported by the committee of arrangements, after an examination of their credentials, as delegates. From the

New York State Lyceum.—Dr J. Griscom. N. Y.; Silas Wood, Esq. Long Island; Aaron Ward, Westchester county; Nathaniel P. Tallmadge, Esq. Dutchess county; Professor Amos Eaton, Rensselaer county; Dr T. R. Beck, Albany county; Delas White, Esq., Otsego county; Oran G. Otis, Saratoga county; Stephen N. Taylor, Lewis county; Myron Holley, Esq. Wayne county; Ebenezer Mack, Esq. Tompkins county; Professor Andrew J. Yates, Oswego county; Rev. Dr Penny, Rochester; Daniel E. Evans, Esq. Genesee county; Rev. Moses Hunter, Alleghany county.

New York City University.—Rev. Dr Matthews, and Hon. Albert Gallatin.

New York Young Men's Society.—George D. Phelps, John Cleaveland, Henry E. Davis, Robert G. Rankin, Albert De Montfredy, Frederick N. Burke, Daniel Ullman.

Illinois Lyceum.—Rev. Theron Baldwin.

Yale College—President Jeremiah Day.

Goodrich Association, Hartford, Conn.—Hon. Thomas Day, Professor Horatio Potter, and Dr J. L. Comstock.

Buffalo Lyceum.—Mr R. W. Haskins.

Marietta (Ohio) Lyceum.—Rev. G. Bingham, and John Delafield, jr.

Utica Lyceum—Rev. Dr Weeks, Mr Prentice, Dr Coventry, Rev. Mr Bethune, Mr Floyd, and Mr Seymour.

Mechanics' Society, New York city.—Mr B. Demilt, Mr Richard E. Mount, and Thomas R. Mercein.

Newark Mechanics' Association and Lyceum.—Messrs Samuel Hayes, Nathan Hedges, Samuel H. Pennington, J. Taylor, Seth Boyden, Stephen Dodd, Joseph C. Hornblower, and Aaron L. Burnet.

Massachusetts State Lyceum.—Hon. Stephen C. Phillips, Salem; Hon. Thomas A. Greene, New Bedford; Prof. Chester Dewey, Pittsfield; Rev. Jonathan Going, Worcester; Rev. Jacob Abbott, Boston; William C. Woodbridge, do.

The following distinguished foreigners were also present by invitation: Senores Th. Gener, late President of the Cortes of Spain; Lorenzo Zavala, late Governor of the State of Mexico; Salgada, late Governor of Michorean (Mexico); and Fortique, Representative in the Congress of Venezuela.

Letters were communicated by the Executive Committee and read

before the Lyceum, from Rev. Alexander Proudfit, D. D., Hon. E. Everett, President Lindsley, Professor Olmsted, Washington Irving, Esq., Hon. Theo. Frelinghuysen, and Miss C. E. Beecher.*

On motion of President Day, Messrs Scranton, of Conn., Cleveland, of Mass., Bartlett, of N. J., and Parr, of Alabama, being present, were respectfully invited to take seats in the Lyceum.

On motion of Mr Woodbridge, *Resolved* that the committee of arrangements be requested to select a list of subjects for discussion from such as are already published, or as may be proposed by members of the Lyceum, and to present these subjects in such order, and at such times as they shall deem advisable, and that a copy of the same be laid on the Secretary's table for the inspection of members.

The official report of the Executive Committee being read and accepted, on motion it was *resolved* that Messrs Haskins, Dwight and Potter be a committee to inquire into the expediency, and best means of providing funds for the advancement of the objects of the Lyceum.

Agreeably to a requirement of the By-Laws, Mr Dwight, one of the Corresponding Secretaries, presented a report on Lyceums, which was, after some discussion of the subject, referred to Messrs Woodbridge, Weeks, and Comstock.

On motion of Mr Woodbridge, Messrs Going, Comstock, Haskins, Dwight, Pennington, Hodges, and Baldwin were appointed a committee to nominate officers for the ensuing year.

On motion of Dr Weeks, Mr George S. Wilson was received as a delegate from the Utica Lyceum.

Mr Woodbridge, Corresponding Secretary of the Massachusetts Lyceum, made a verbal communication concerning the progress and influence of Lyceums in Massachusetts.† He also presented a brief sketch of the lectures delivered before the Massachusetts Lyceum during the past winter from the Hon. S. C. Phillips, of Salem.

Mr Rankin, of the New York Young Men's Society presented an account of this institution, which was referred to Messrs Woodbridge, Eaton, and Comstock.

On motion of Mr Day, the following by-law was adopted:

The members of all committees appointed to act during any session of an annual or other general meeting of this Lyceum shall be nominated by the chair, and appointed by the meeting.

Friday Afternoon, May 4.

Dr Pennington, of the Newark (N. J.) Mechanics' Institute and Lyceum, made a communication concerning the history and present condition of that Institution. Dr Pennington said, it was established in 1829—has about 120 members—a library of 700 volumes, principally standard works, and a philosophical apparatus. The subjects of the lectures have recently been of a more practical nature than

* These Letters were published in the Annals of Education, June 15.

† The substance of this report will be found in the account of the proceedings of the Massachusetts Lyceum, in the Annals of Education for April, 1832.

originally. Minors are permitted to use the library for $1 50 per annum.

The Committee of nomination reported the following nomination for officers of the Society:

For President—John Griscom, LL. D., New York.

For Vice Presidents—1st. Alexander Proudfit, D. D., Salem, N. Y.; 2d. Roberts Vaux, Philadelphia; 3d. Hon. Edward Everett, Boston; 4th. Thomas Grimke, Charleston, S. C.; 5th. Philip Lindsley, D. D., Nashville, Tenn.

Recording Secretary—William B. Kinney, New York City.

Treasurer—Jonathan D. Steele, New York.

Corresponding Secretaries—1. Theodore Dwight, jr., New York; 2. J. L. Comstock, M. D., Connecticut; 3. Josiah Holbrook, Boston, Mass.; 4. Rev. Timothy Flint, Cincinnati, Ohio; 5. Professor J. M. Sturtevant, Illinois; 6. Professor Parker Cleveland, Maine; 7. Rev. B. O. Peers, Kentucky; 8. Thomas P. Jones, M. D., D. C.; 9. Professor Amos Eaton, M. D., N. Y.; 10. Alva Woods, D. D., Alabama.

Additional Committee—Professor Olmsted, Yale College; S. W. Seton, N. Y.; Wm. Forrest, N. Y.; S. H. Pennington, M. D., Newark; Seth P. Staple, Esq. N. Y.

These persons were then duly elected by ballot.

Dr Weeks, of the New York State Lyceum, made a verbal report of the operations of that Institution during the past year. The same gentleman made a similar statement concerning the Utica Lyceum.

On Motion of Mr Dwight, *Resolved*, that the members who have made, or who shall hereafter make, verbal communications respecting Lyceums, be requested to present their statements, in writing, to the Recording Secretary.

Mr Penny made a verbal statement relating to the Rochester Lyceum. Mr Penny also communicated some facts concerning an institution in Rochester, for the scientific education of mechanics, founded in 1826, on the plan of the Andersonian Institution in Scotland.

Mr Bingham, of the Marietta (O.) Lyceum, gave a verbal account of the origin, progress, and present condition of that Society.

Mr Bingham stated, that the Marietta Lyceum was formed about eighteen months ago, and numbers now nearly 100 members. A good library has been collected; lectures and debates constitute its exercises. It has a news-reporter whose duty it is to report, from time to time, a comprehensive account of important intelligence. Scientific lectures have been given with happy effects. This Lyceum has been the means of promoting good objects, and counteracting vice; the interests of education, morality, and religion, have been sensibly advanced by its influence. Mr Bingham said that a great deal of interest is exerted in that part of the country for the diffusion of useful knowledge; the importance of education is very generally felt. A travelling agent would probably do much, in all the western country, for the Lyceum cause.

Mr Holbrook followed Mr Bingham on the subject of establishing Lyceums in the West. Mr Holbrook stated that a Lyceum was formed

in Cincinnati during the past year, and arrangements made for a correspondence with all parts of the State; and that hopes are entertained that similar societies will be established in all the counties in Ohio. Several courses of lectures were well attended during the winter. It was thought, considering the state of the western country, that the system might reach children with instruction, where nothing else could effect it, and in places where schools could not be established. Schools might be attended weekly, and from three to six of them might be taught in rotation by one teacher. In Illinois, it was thought by some very intelligent gentlemen, that in this way all the children might be furnished with some instruction.

The Baltimore Lyceum admits children at half price; and the children have separate meetings where they are instructed in the elements of science, &c. and thus prepared for the higher exercises of the Lyceum. Parents also have been interested in the system.—

Saturday Morning, May 5th.

Dr Weeks, from the Committee on the report of the Corresponding Secretary on Lyceums, reported in favor of its adoption, and publication. The following is the report:

REPORT OF THE CORRESPONDING SECRETARY, ON LYCEUMS.

The Corresponding Secretary on Lyceums begs leave to report: That during the past year, he has corresponded with individuals in several different parts of this country, and with some abroad; while he has conversed with many more, with a view to promote the formation of Lyceums, and to obtain information which might be useful to him as an officer of this Society.

He has had to regret that notice has not been officially communicated, of the existence of such Lyceums as have been formed in different places; and that the State Lyceums, and others designed to be connected with this Society, under the system established by the constitution, have not been prompt in opening the desired correspondence. This, it is to be hoped, will not again occur.

From the limited knowledge obtained of what has been done in the country, it is evident that there are persons in all parts of the Union who appreciate the value of our system: for in several instances, Lyceums have been formed, by the exertions of intelligent individuals, who acted without connection with other societies of the kind, being convinced of the useful tendency of such associations, from what they had casually seen or heard of the American Lyceum. Such was the origin of the Lyceums of Detroit, Marietta, Washington and East Baltimore; and probably of others, of which no particular information has yet been obtained.

It would seem that nothing is wanting, to produce a rapid and general extension of the system in all parts of the country, but such information among the people as is requisite to make them know the plan, objects, and manner of operating. A new meaning has been applied to the word Lyceum, which is not yet universally understood in all its extent, embracing, as it does, every association for mutual, intellectual improvement, and at the same time involving the idea of connection with a wide system of correspondence and co-operation, by the means provided in the constitution of our general Society. Hundreds of library companies, debating clubs,

reading room companies, &c., exist in the United States; and many more would be formed, as well as associations for the support of lectures, cabinets, and the improvement of schools, &c., if their advantages and the benefits to be derived by their members from such a system of co-operation as is proposed by the American Lyceum, were well understood. Hitherto, many of these societies have acted independently, and slowly imbibe any new idea of this kind.

New Lyceums make inquiries concerning the proper subjects to be treated of in debates and lectures, and the best modes of proceeding to secure permanent interest among their members, and to promote their real improvement in knowledge. Facts, it is believed, would show, that such societies have often failed because the subjects first presented to them for deliberation have been too elevated, or treated in too elevated a style, to be thoroughly understood. Care should be taken to ascertain: 1st. What subjects are most within the scope of the members of a Lyceum; 2d. How far they have made progress in a knowledge of them; 3d. What steps can be taken to lead their minds on to a further acquaintance with them; and 4th, What means may be employed as adjuncts, to contribute to the result.

Among a manufacturing or an agricultural people, for example, a Lyceum ought first to discuss questions on the useful arts of life, appropriate to the employments of the members; and in a society of merchants, matters with which their profession renders them familiar, and in which their interest is concerned, ought to be first brought before them. Minds would thus be set in motion, and any useful direction might easily be given to them. It is too generally the practice to give lectures on subjects of science or literature, history or belles-lettres, without regard to the circumstances or education of the audiences; and these, being often unintelligible, are soon neglected, and entirely fail to excite interest in the Institution. Libraries very rarely produce effects in a village for many months in succession, without the aid of something else to excite the interest of readers. Whatever causes books to appear useful, will procure for them readers. Cabinets of minerals, plants, and insects, though costly and well arranged, are regarded as trifling collections, by those who have not been led through a practical course of study in those branches. More real knowledge in mineralogy or botany might often be communicated to any youth in a short time, and without expense, by inciting him to observe the objects around him, and to inquire of their qualities and use.

These remarks may appear excusable, when it is recollected that every new Lyceum, and indeed every person concerned in establishing one, requires information, on many such points, and yet can nowhere find books which will give it.

Information has been obtained during the year, which shows that a system like that of the American Lyceum may probably be established in South America, if our own success should be such as to recommend it to others. There are many intelligent, learned, and influential friends of general knowledge in those extensive and interesting countries, and great need of extensive and combined operations for the diffusion of information. In the capitals of New Grenada, Venezuela, and Brazil, associations have been formed for patriotic objects, which may be regarded as, in some respects, kindred institutions, highly respectable in character, encouraged by the governments, and capable of being modified and extended with great advantage by the application of a proper stimulus. The existence of free institutions there, as here, is identified with the general diffusion of knowledge and virtue; and these important interests of the human race are there cherished by the new governments for the same reason that they have been opposed by those of a despotic character. Scattered asso-

ciations founded for intellectual improvement exist in great numbers, not only through the United States, but throughout America; and if a system of correspondence and exchanges may be advantageously established between the Lyceums of contiguous towns or states, it may be no less so between those of North and South America.

It may be not improper to present, for encouragement, some details of what has been done in the southern parts of America to establish associations of such a nature.

In Bogota, the capital of New Grenada, a most respectable society was formed nearly a year ago under the title of 'The Society of Reciprocal Instruction,' composed of one hundred of the most active scholars, statesmen and philanthropists of the country, and embracing a wide range of useful objects. The *social principle* is distinctly claimed by the society as one which ought to be rendered subservient to the public good on an extensive scale. A prospectus is now offered, to be placed among the archives of the Lyceum, where it is desirable to deposit all the records of plans and associations formed for popular intellectual improvement, particularly on our own Western Continent—the cradle of equal, representative governments, and destined to be the theatre for exhibiting their results. The societies of Southern America are usually divided into sections. That referred to has four, comprehending the grand departments of human knowledge. The society propose to promote the formation of other societies of agriculture, commerce, politics, public instruction, and many others. Whoever remembers the successful literary institutions of Colombia, under Gen. Santander's magistracy, will expect great benefits from plans like this. That distinguished American, now in this country, as well as the late President, Mr Mosquera, feel a deep interest in our Lyceum, as well as in all our institutions.

The government of Venezuela are pursuing a most enlightened course in regard to general instruction, on which it is expected that Mr Fortique, a representative in their Congress, and a gentleman heartily devoted to the common interests of the twin continents, will favor the Society with authentic information. From the known intelligence and patriotism of the Venezuelans, we may expect soon to see them laboring for the promotion of useful knowledge on the plan of voluntary associations.

In Brazil, are some flattering evidences of a disposition to engage in such enterprises. The late revolution has offered new facilities to the intelligent and benevolent, and if the present order of things be lasting we may see important results. Several societies have been formed in Rio de Janeiro within six months, for the promotion of science, literature, the useful arts and education; and some interesting experiments are making, by some of the most influential men in the country, particularly in some of the new colonies which have been founded in that immense and fertile country, which promise important moral results. Gov. Carralho, in his opening address to the Council of the Province of Pernambuco on the first of December last, devoted nearly half of it to primary education, the defects of which he refers to, as well as to those of an ancient institution called the 'Liceo,' or Lyceum. He urges the general instruction of the Indians, whom he represents as possessing remarkable aptitude and talent. Other remarks might be made on the progress of the Brazilians, if time were allowed. The Aurora Fluminense of Rio de Janeiro, on the 29th of August last, published the official statement of the objects of the American Lyceum, in the Portuguese language. The documents I have here referred to are to be placed in the hands of the Recording Secretary.

In the Island of Cuba is a society, which has been in existence about thirty years, and partakes of the character of a Lyceum, on a very large

scale. It is called the 'Royal Economical Society.' It languished for many years, until it received competent funds for the prosecution of some of its objects; and now possesses a large botanical garden, a public library, &c. and affords a powerful stimulus to the public schools; it procures the vaccination of the poor, publishes full reports of its proceedings in the newspapers and large volumes, and now issues the Revista Cubana or Cuban Review, a highly respectable periodical magazine, which count among its contributors some of the best living authors of Spain. The society now contains several Sections, Deputations, and Classes, with appropriate duties. It expended in 1830 above $15,000, which was the amount of its income, from several sources appropriated to it by the government, including entrance fees of $400, and annual contributions from members of $1466. Active measures are taking to establish branches of this society in the country; as the people of Cuba live on plantations, we may look with interest at their plans and success in this undertaking; for it is a very important question in the United States: '*What are the best means for diffusing information and promoting education, public or domestic, among a population not collected in villages?*'

The following is the list of subjects proposed for compositions to be read at the literary meeting of the Royal Economic or Patriotic Society of Cuba for the present year, by the Standing Committee on Literature: 'A poem on Columbus; A satire against gaming; A prose essay on the degraded style of public speaking and its cure; An essay on the branches which should be made most prominent in education. The prizes offered are valuable and voluminous works, ancient and modern.'

One subject which has presented itself during the year, has raised a question on a constitutional point, which perhaps may be thought worthy of the attention of the Lyceum. It is the question whether a large city, like New York, should be rigorously subjected to the general system of the Society with regard to representation? There are several very respectable associations here, virtually Lyceums (and there may be more), three of which contain together about four thousand members; yet they are within our country, and are entitled only to the same vote in the State Lyceum as those of other counties.

The New York State Temperance Society, in compliance with a request to that effect, in their annual report, recommended to each of their auxiliaries the formation of a Lyceum, as an association necessary to be connected with a Temperance Society. If measures were taken, in all parts of the country, to present this subject in its true light, their example might probably be extensively followed; and the time rescued from vice and folly by associations of one class, might be advantageously appropriated by those of the other. They are by their very nature, formed to act in concert and harmony.

Great facilities are offered in the city of New York for the collecting of useful information from different parts of the world, and for the extension of it both at home and abroad. A large part of our most intelligent travellers visit this port on their departure and return; and many foreigners are generally to be found here, who have both the ability and the leisure to communicate valuable facts, to receive useful impressions, and to make arrangements for co-operating with the friends of knowledge in the United States. It is indeed to be regretted, that the American Lyceum have it not in their power to form a permanent establishment, in a building or in rooms of its own, which even if humble, might afford some visible evidence of the Society's existence during the long months which intervene between the anniversaries. A better point, it is believed, could not be found, for the easy collection and dissemination of knowledge, and

specimens in natural history (whenever the latter shall become objects of exchange between Lyceums); or for the deposit of models, books, and specimens, which may be contributed for their collection.

From the hasty view thus taken of the acknowledged necessity for the establishment of associations for *mutual and intellectual improvement* in our own and other countries, and of the facilities and assistance which are offered to the American Lyceum in extending their operations and correspondence, much encouragement may be derived by its friends and promoters.

THEODORE DWIGHT, JUN.
Corresponding Secretary on Lyceums.

Dr Weeks then moved the following resolution:—

Resolved, that this Lyceum has heard, with great pleasure, the information furnished by the Corresponding Secretary on Lyceums, in relation to the institutions for intellectual and moral improvement in South America, and the adjoining States; and recommend him to continue his correspondence with the patrons and members of those institutions, and that he tender to them assurances of the deep interest we feel in whatever tends to promote the happiness, and advance the prosperity of the citizens of their respective States.

The report and resolution were accordingly adopted.

Mr Woodbridge, from the Committee on the communication of the New York Young Men's Society, reported as follows:

'The Committee have examined the Society's communication, and have inquired particularly into its character and operations; and in order to observe the practical results of its measures, two of their number attended, by invitation, a meeting of one of the branches of the Society. From these inquiries the Committee have become deeply interested in the Institution.'

'They find it peculiarly interesting, as embracing that class of the community on whom all its duties must speedily devolve, and this, in a city where they are exposed to the temptation, not only to neglect intellectual cultivation, but to indulge in amusements which dissipate and enfeeble the mind, while they corrupt the heart. They regard it as especially valuable, because it employs the young men themselves in providing the means of amusement and instruction; thus teaching the grand lesson of activity, and activity for the benefit of others, and forming also that habit of self-education without which the most complete course of instruction by others will have little efficacy. They cannot but approve the union of moral and intellectual improvement which it contemplates. While some of its plans have embraced a more direct reference to religious subjects than the general plan of the Lyceum permits, your Committee are persuaded, that a society of young men at least, whose principles are just forming, in the midst of temptations, cannot be safely constituted, without adopting *Revelation* as the basis of their institution, and (while they exclude *theology*, as such), adhering firmly to *Christianity*, as the only principle which has ever been found sufficient to preserve masses of men from corruption. They cannot but approve the noble avowal of this principle in making the scriptures the first book of their library: and the Committee would suggest the inquiry whether the adoption of the same

principle would not prevent the evil influences which, it appears from the reports presented to the Lyceum, have sometimes resulted from institutions in which no standard of principle and action was admitted.'

'Your Committee cannot but congratulate the Lyceum that eight hundred young men of the city of New York are enjoying the benefit of influences like these, and they look to them with deep interest as immediate co-operators in this city, and should welcome them as members of our body, if such a connection should be deemed expedient. They would therefore respectfully propose that the Executive Committee be authorized to form such connection, if they find it advisable.'

'Your Committee would also recommend that the communication on this society be published, as a means of inducing the young men of other parts of our country to form similar associations, persuaded, that, next to the schools of our country, these institutions are of the highest importance to its moral and political welfare.'

'This report was accepted, and referred to the Executive Committee, who directed its publication.'

Report on the Young Men's Society of New York.

The responsibilities, moral and political, resting upon Young Men at the present day, are of a highly serious and important character. Considered in their social relations, or as members of the body politic, they occupy stations equally affecting the moral condition of our country, and the virtue and stability of its political fabric. The spirit of the times calls loudly for their decided and vigorous action in the causes of morals and intelligence, and requires the exercise of that vast amount of influence which is the peculiar property of young men, either in their collective or individual capacities.

Impressed with these views, and with the determination not to live for themselves alone, the New York Young Men's Society was organized some time in the month of May, 1831. The great object intended to be accomplished by their organization, was the moral and intellectual improvement of the young men in the city of New York, by such systematic means as should appear best calculated to secure this object.

In pursuance of their intentions, the whole city was divided and laid out into forty districts (as exhibited in the first annual report of the Society). The number of these districts was intended to be increased with the extension of the city. In each of these districts it was proposed to form an association of all the members of the Society residing in it. The duty of each individual association was to meet at stated periods, to debate and read original essays or illustrations on all subjects, except such as were of a sectarian theological character, or were intimately connected with party politics, and to adopt all laudable measures for the increase of scientific and general information.

It was found by experience that such a division of the Society was ineffectual in producing the results anticipated and intended. The great disparity of numbers in the several districts, some containing sixty resident members, others one quarter or one tenth of that number, required a different organization of the districts. Again it was found, that a very large allowance was to be made for the casual attendance of members at such voluntary associations.

With this experience before them, the Board of Directors of the Society decided to consolidate the districts, but maintaining the original divisions of the city; and accordingly the forty districts have been consolidated, and now form ten Union Associations.

The Society contains a fraction short of 800 elected members, of these only about 500 have as yet signed the constitution, although many of those who have not, are useful and valuable members of the Union Associations. The average number of members in each association is about 52. Each association is governed by by-laws and standing rules of its own choosing, the government of each, however, being substantially the same. The local situation of districts forming a particular association, has had some influence on the attendance of members—it having been found that the associations, whose members generally resided farthest from their place of business, have had the largest number of regular attending members. The reasons need not be inquired into at present.

At these meetings, the exercises are various, and such as have been found most calculated to please and attract. In some of them, discussions are made the order of the day for every other meeting. The subjects for discussion which have thus far created most interest, have been those of a practical character, and such as are based on facts. Questions of an abstract character, while they have elicited the talents of a few, have not had the tendency to call forth a discussion from the members generally. It is unnecessary, I presume, to enumerate the nature of the questions discussed, except under the above general specification.

The intermediate meetings are occupied in the reading of original essays, illustrations and lectures on *all* subjects, with the uniform exclusion of such as are of an immoral character, or intimately connected with party politics or sectarian theology. Illustrations in Natural History and Philosophy—the application of the Sciences to the Arts—the Mechanical Arts—Geology, Chemistry, Mineralogy, Botany, and the comparative value of each, either for practical purposes or enlightening the mind, are all treated of, and find their advocates. In several of the associations courses of lectures on Painting, and History, both general and particular, are delivered, occupying the attention of the association for twenty minutes or half an hour of many successive meetings. Agriculture—the agricultural arts, their improvement and cultivation, are discussed and written upon. Commerce and Manufactures, their moral characteristics, and the advantages or evils flowing from them, have occupied the attention of many of the associations. From the above general classification, the detail of exercises at each meeting of an association can easily be understood.

These associations have ceased to be experiments, and are now realizing to their members most incalculable blessings and benefits. They have had many difficulties to encounter. The attempt was a novel one, and the best friends of the Society prognosticated its speedy dissolution. The moral or religious character it assumed as its prominent feature, it was asserted, would be destructive of its usefulness as a means of scientific and intellectual improvement. It might be considered too restrictive in its constitutional characteristics, and would deter many young men of literary attainments from joining it. These and many other difficulties opposed its beginning. It had the inexperience of parliamentary rules and regulations incidental to young men to overcome in its inception. It had the warm and hearty co-operation of friends at first, but whose zeal lacked permanency, and forgot the Society in its hour of trial. Many who joined it attended the associations with the *expectation* of hearing splendid effusions, of seeing orators, statesmen, and philosophers, get up in the persons of young men,—of witnessing the flights of genius and the inspirations of

wisdom; and when disappointed, have, without examining the causes of that disappointment, ceased attending any meeting of the associations. This ungrounded expectation of seeing and hearing more than any reflecting mind would anticipate, particularly when the elements that compose such associations are examined and considered, appears to me to present a serious difficulty, which not only the New York Young Men's Society, but all other similar institutions, have had to surmount. Such societies are generally made up of young men, and in the case of our body, of more practical, than literary young men. The members attend for the purpose of informing themselves, more than directly enlightening others. They go there to learn to express their ideas in their own language, and to write their own opinions in all useful and proper subjects, with fluency and ease. These expectants of precocious wisdom seem to forget the measure of their own capacities, but supposing them large, they measure others, not by what they themselves *could* do, but by what they *would* do.

It has been found by experience, that members of a purely literary taste, or who might be termed literary members, as distinguished from members of a more practical turn of mind, have not proved the most useful members. While their talents and exercises have been properly appreciated, they lacked punctuality in an eminent degree. Their zeal and interest appear great at first, but a disinclination to attend upon any exercises except those most congenial with their literary taste, is apparent. How far this fact has existed in other similar institutions I am unable to say; but I feel convinced, that did the permanency of our institution depend upon its literary members exclusively, the hour of its dissolution would be drawing nigh. Where attendance on such associations is voluntary, a large allowance must be made for the detention of members. The associations of this Society, with but one or two exceptions, are supported by the contributions of members, and the performance of any of their peculiar exercises is entirely voluntary. It has thus far been found that fines have been unpopular, and consequently inexpedient; but where the attendance depends upon the will and inclination of members independent of compulsory process, the allowance for irregularity in attendance must be large. It remains to be seen by further trial, whether measures of this sort can be made to produce regularity. Attendance is further influenced by what are termed the 'business seasons' in this city; when the pressure of business is great, the attendance is of course smaller, and *vice versa*.

Of the advantages flowing from such associations, it is almost unnecessary to speak. Many individual instances might be adduced of their usefulness, besides the general improvement of the members, so palpable in their successful operations.

It must not be understood that we are restricted by our Constitution, in our sphere of usefulness, to natives of this city. *All* young men, whether permanent or temporary residents, are invited to avail themselves of the benefits of our associations. It is well known that a large number of young men from colleges and institutions of learning in our own sister States visit this city—many on a temporary visit for pleasure or business, and others for the purposes of pursuing their professional avocations. These strangers it is proposed to take by the hand—introduce them to a proper and select circle of acquaintances—invite them to attend our associations, and take such part in their exercises as may be agreeable to them—and in a word, to save them from the allurements and temptations of a large city, by showing them the superiority of allurements of a moral and intellectual character.

A weekly newspaper has been established by the Society in aid of the objects proposed in its organization. The value and efficiency of a public

press when properly conducted, and its influence in the community generally, needs no proof. Recognising this fact, and in the words of the prospectus, believing that the morality of the Bible, and intelligence generally diffused, form together the only secure foundation on which the fabric of a free government can rest, this Society will aim, through its organ, 'The Young Men's Advocate,' to promote among young men a spirit of moral and literary enterprise. The success of this paper has been very flattering, and its character needs only to be known to secure as its patron, every friend of morals and literature.

It is intended at some future period to open to the Society the advantages of a public library, of which the foundation stone has been procured by the purchase of a valuable copy of the Bible. Two valuable courses of lectures have been delivered before the Society by the Rev. Dr's Cox and Mc Ilvaine, Professors elect of the University, whose learned and able efforts drew together large and crowded audiences.

Should it be asked wherein consists the difference between the American Lyceum and the New York Young Men's Society, the question is best answered in the articles of their respective Constitutions. 'The objects of the Lyceum shall be the advancement of education, especially in common schools, and the general diffusion of knowledge.' 'The objects of the New York Young Men's Society shall be the moral and intellectual improvement of young men in the city of New York.' The former has no restrictions as to moral qualifications, and morality is an attribute only so far as it is among the blessings flowing from the diffusion of general education, and that correct understanding of duties possesssed by intelligent minds. The New York Young Men's Society holds out morality as its prominent feature—religion and morality first, intellectual improvement next—and believe that the pillars of divine truth are not the less firmly based, though encircled with the wreaths of literature.

On behalf of the Society. R G. Rankin.

New York, May 3d, 1832.

A communication was read from Rev. Mr Gallaudet, excusing himself from attending this meeting, and performing certain duties assigned him by the Executive Committee, on account of ill health.

On motion of Mr Kinney, *Resolved*, That the manner in which the 'Annals of Education,' the organ of publication for the proceedings of this Lyceum, has been conducted, entitles it to the approbation of the Lyceum, and to the patronage of the friends of education throughout the country.

Professor Griscom (the President) in compliance with an appointment by the Executive Committee, read an essay on '*School Discipline;*' whereupon, on motion, *Resolved*, That the thanks of the Lyceum be presented to the President for his essay, and that it be published by the Executive Committee.

On motion of Mr Dwight, *Resolved*, That the American Lyceum urge upon the friends of public intelligence, and good order, so far as they may have it in their power, to establish, promote, and countenance Lyceums in their respective neighborhoods, villages, towns, counties, and states.

The Secretary communicated an essay from the Hon. Theo. Frelinghuysen, on 'the importance of making the constitution and political institutions of the United States subjects of education in common schools, academies, &c.' prepared at the request of the

Executive Committee: whereupon it was resolved that the thanks of the Lyceum be presented to the author, and the essay be published.

Saturday Afternoon, 4 o'clock.

Mr Going, of the Worcester (Mass.) Lyceum, gave a detailed account of the operations of that institution. This Lyceum was represented to be in a flourishing condition. Members pay from one to two dollars per annum. Ladies and strangers are invited. All classes unite with interest in listening to, and delivering lectures. The society is divided into classes, on different subjects, each having a president, and often holding separate meetings. Great benefits have resulted from this plan. The department on schools has been particularly efficient. The class on agriculture has also been very useful. The library has 400 volumes, and there is a mineralogical cabinet, and a philosophical apparatus. The influence of the Lyceum has been very favorable on morals, the use of time, and the promotion of intelligence: the saving of money too, by the neglect of expensive amusements, has been very great.

Professor Eaton made a verbal statement, concerning the Rensselaer Institution at Troy. Seven young men, educated there as lecturers for Lyceums, have gone out to engage in their vocation, and have been very favorably received.

Mr Day, of Hartford, Connecticut, gave an account of the Goodrich Association in that city. This Society has been recently formed: its general object is strictly coincident with that of the American Lyceum, viz: moral and intellectual improvement. The means thus far used for the promotion of this object, consist merely of a series of lectures, delivered weekly by members, on subjects selected by themselves. These lectures have been popular, and attended by the most respectable ladies and gentlemen of the place, and have had a tendency to excite a desire for improvement, and an interest in the diffusion of useful knowledge.

Mr Greene spoke of the New Bedford Lyceum. This Lyceum has a handsome building, a library, and a philosophical apparatus. It has been described in previous reports of the Massachusetts Lyceum.

Mr Haskins, of the Buffalo Lyceum, made a verbal report. This Lyceum was established through the instrumentality of Mr King, a pupil of the Rensselaer School, two years ago; its exercises are lectures and debates. It has a library, a mineralogical cabinet of 600 specimens, and a philosophical apparatus. Admission is free; two and three hundred have usually attended its public exercises during the past winter. Its aim has been, not to form scientific men, but to excite a desire for knowledge and a taste for reading, which the library gratifies. Hand-bills have been issued to advertise the meetings.

Mr Baldwin, of the Illinois Lyceum, also gave a verbal account of this institution. This Lyceum, said Mr Baldwin, is so recent in its origin, that it has little to report. But, it is believed, that the fact of its existence is interesting, located as it is on the outposts of the nation. We are anxious to attach ourselves to the great system, in the

hope that some pulsations from the seat of vitality may be felt in these distant extremities. One interesting feature of the Constitution is, that each member is *formally pledged* to promote the objects of the Association, by his purse, or otherwise.

There is as yet, but one branch Lyceum in the State, and that was formed at Jacksonville, by Mr Holbrook. Its influence thus far has been very happy: it has created a very strong interest on the subject of education in that village. Lectures are given in Natural Philosophy, Chemistry, Botany, History, &c. Western Antiquities form a distinct subject of investigation, with the origin of the mounds, whether natural or artificial, and of the prairies. This Lyceum is the first experiment on the system, in the State, and is a peculiarly successful one. The exercises are conducted with spirit, and the audiences are usually very large, and apparently delighted. This institution is peculiarly calculated to bring upon common ground the individuals who make up the mixed population of the West, and who could scarcely be brought, in any other way, to harmonize in any one well-directed effort on the subject of general education.

Mr Wilson being called on, for information in relation to the system of uniting manual labor with study, presented the following statement:

The *Oneida Institute* is located at Whitesboro', in the county of Oneida, on the banks of the Mohawk River, and about three miles from the village of Utica. It was incorporated by the Regents of the University in the year 1829. The prominent object of the institution, is to associate *manual labor* with study, in such a way as to give to the students a healthy and vigorous constitution, and at the same time enable them to defray a large portion of the expenses attending their education. To accomplish this object, a farm, embracing a hundred and fifteen acres, was purchased at the place above mentioned, and suitable buildings erected; all of which have been paid for by benevolent individuals, chiefly in that section of the country, and the cost of which, according to a document, dated in June last, amounted to more than 16,000 dollars. The buildings are not yet completed, but are calculated, when finished, for the accommodation of a hundred students, and the instructors. The number of students, at the present time, is one hundred; but so popular is the system, and so great the inducements afforded young men, by this means, to acquire an education, that the Board are under the necessity daily of rejecting applicants. In the year 1830, *five hundred applications* were made, more than could be received into the institution; and applications are still made, in much the same proportion, notwithstanding pains have been taken to inform the public that every place is filled.

The expenses of students are, for tuition, room-rent and fuel, $28 per annum: board, one dollar a week. The system of manual labor is divided into the agricultural and mechanical branches. The agricultural students labor three hours a day, in the gardens, or on the farm, and receive their board as an equivalent. Those who work in the mechanic shops, are paid in proportion to what they perform, and they are frequently able, during the hours allotted to labor, to pay the whole of their expenses, with the exception of books and clothing.

By this system of exercise, habits of order, of early rising, of industry, frugality, and the energetic application of mind and body, are all promoted. The hour of rising, by common consent, is four o'clock in the

summer, and half past four in the winter. The exercises are similar to those in other institutions, till three in the afternoon, when, the signal being given for labor, the students equip themselves accordingly, and proceed to the business assigned them till six o'clock. Thus accustomed to systematic exercise, in useful and healthy employments, the students acquire a degree of vigor in their physical systems, highly conducive to the energy and elasticity of their mental faculties. Their appearance is that of health, and cheerfulness; their proficiency in study exceeds that of those whose whole time is given to studious application; and there being little opportunity afforded for idle or vicious amusements, their intercourse with one another is found favorable, not only to their intellectual improvement, but to the promotion of sound morality, virtue, and religion. Habits of independence and enterprise, characterise the young men of this institution. They learn to depend on their own resources, and never to shrink from difficulties.

The course of instruction is the same as that pursued in most academies and high schools of our country. Three instructors are employed—gentlemen well qualified for the business. A great portion of the students are preparing for the higher classes of college, and others for theological seminaries.

On motion of Dr Comstock, *Resolved*, that the Executive Committee be requested to make arrangements for a monthly publication, as soon as it shall be practicable.

The Secretary read a translation of a communication 'on primary education in Spain, by Professor Pizarro;' whereupon *Resolved*, that the thanks of the Lyceum be presented to the author, and the essay published.

Mr Haskins, from the Committee on Finance, reported; whereupon after discussion, Messrs Griscom, Kinney, and Hedges were, on motion, added to the Committee, and the report re-committed.

Mr Seton gave a summary account of the public schools in the city of New York, and related several anecdotes to show the utility of juvenile Lyceums. Some juvenile associations, formed of the pupils of the schools, occupy the hours of relaxation in making miniature specimens of the mechanic arts. Some have undertaken compositions, painting, cutting out models, &c. &c. Five or six hundred specimens have been collected, and are exhibited in a case. One school has about 150 specimens of the products of the pencil, and penknife.

Professor Dewey, from the Committee appointed at the last meeting, to prepare a model of town and county maps, reported, in part, and the subject was recommitted.

The Secretary communicated a letter from *Isaac Chamberlain, Corresponding Secretary of the Franklin Lyceum, of Jacksonville, Switzerland County, Indiana.* This Lyceum was constituted on the 24th March last, and consists of twentysix members, *male and female.* 'Of the utility of Lyceums,' says the writer, 'this society is fully convinced; and we deem it proper and beneficial to have correspondence with other Lyceums. Any communication to us will be thankfully received.'

Professor Dewey read a paper on 'the introduction of the Natural Sciences into common schools,' prepared by appointment of the

Executive Committee; whereupon *Resolved*, that the author has the thanks of the Lyceum, and is requested to furnish a copy for publication.

A communication was received from the trustees of the public schools in the city, whereupon *Resolved*, that the Lyceum will attend to an exhibition of pupils from the public schools, on Monday morning, at 11 o'clock.

Monday, May 7.

Mr Dwight presented the following translation of a letter from L. Zavala, late Governor of the State of Mexico:

Brooklyn, May 7, 1832.

'I am sensible of the honor which has been conferred on me by the American Lyceum by inviting me to attend their annual meeting, and their deliberations on the useful objects of their institution. In expressing my thanks for this attention, I take advantage of the opportunity to express the agreeable surprise I have felt at seeing an enlightened assembly devoting themselves with ardor to the promotion of that knowledge which forms the liberty and prosperity of nations.

In considering the extent of the views and plans of this society, and finding among the list of its correspondents distinguished men of South America, and names connected with her history, I have thought it appropriate to offer to the society my feeble co-operation in that country where I may contribute to their objects. The Republic of Mexico, although involved in obstacles and embarrassments opposed to the public interests, and contesting with prejudices, created by the policy of the Spanish government, and maintained by some for ambitious reasons, is making exertions to follow the steps of her illustrious neighbor and friend, whose institutions she has adopted. She has made many improvements in primary instruction; and in eleven years of independence, she has prepared a whole generation to participate in those blessings, appropriate to rational beings, of which their ancestors were deprived.

Accounts of the progress made in the diffusion of useful knowledge in our country, must be regarded with interest in the United States; and to the labor of collecting them I devote myself. I will transmit to the society what valuable information I may be able to obtain, on my return to Mexico, which I expect shortly to visit.

Have the goodness to communicate these sentiments to the American Lyceum; and believe me, sir,

Your obed't serv't.

LORENZO ZAVALA.

Theo. Dwight, Jr, Esq. Corresponding Secretary, &c.

On motion of Mr Kinney, *Resolved*, That we do accept Governor Zavala's offer of correspondence; and that the corresponding Secretary communicate to him the thanks of the Lyceum.

Mr Penny read a paper on the subject of improving common schools; whereupon, *Resolved*, That the thanks of the Lyceum be presented to the author, and that he be requested to prepare an abstract for publication.

The President presented a communication from Mr Wm C. Woodbridge, editor of the 'Annals of Education,' proposing, in addition to the gratuitous publication of the communications of the Lyceum in the Annals, to permit the Lyceum to strike off additional copies for their own use, with no other expense than that of presswork and paper; whereupon,

On motion of Mr Kinney, *Resolved*, That the Lyceum accept with thanks, the offer of Mr Woodbridge, and that the Executive Committee be requested to avail themselves of it, at their discretion.

Dr Keagy read an essay on Infant Education, prepared in compliance with appointment. Whereupon *Resolved*, That the author has the thanks of the Lyceum, and that his essay be published.

A committee from the board of Trustees of the Public School Society was introduced, with a representation of the classes in the public and infant schools of the city. Whereupon, after an examination of the classes, an exhibition of specimens in writing, drawing, needlework, the arts, &c. on motion, *Resolved*, That the thanks of the Lyceum be presented to Mr Seton, visitor of the public schools, and to the trustees, for the opportunity they have afforded us of witnessing the attainments and progress of the schools under their care.

Dr Weeks, by request, read an essay 'On learning to read and write the English language;' whereupon, on motion of Professor Eaton, *Resolved*, That the writer has the thanks of the Lyceum, and that his essay be published.

Mr Haskins, from the committee on Finance, reported an amendment to the Constitution; which after some discussion and alterations, was accepted, and passed, as follows:

Art. 8. Any person may become a life director upon paying into the treasury the sum of $50—a life member upon the like payment of $20; an annual member, with the approbation of the Executive Committee, upon the yearly payment of $3.

Mr Kinney read a communication from Mr C. U. Shepherd, *Curator of the Franklin Institution at New Haven*, embracing a brief digest of the experience of the Institution in the business of public instruction, through lectures, and a synopsis of the several courses of lectures; together with a plan for the establishment of a school for the instruction of young men—graduates from colleges, and well-trained academical students—for lecturers before Lyceums; which was, on motion, referred to the Executive Committee to be published.

On motion of Mr Woodbridge, *Resolved*, 1.—That the information presented to the Lyceum at the present meeting, furnishes abundant evidence of the utility of Lyceums, and other similar institutions, in elevating the intellectual and moral character, in softening the asperities of party feeling, and promoting union, and energy, in other public objects, and that they may be made to contribute materially to the improvement of common schools.

Resolved, 2—That it be recommended to every town and village of our country, to form a social institution of this kind; and that the Executive Committee be requested to make this a special subject of attention during the current year.

Resolved, 3—That naturalists, and men of experience in science, and the arts, be respectfully requested to aid the Lyceums in naming the subjects of natural history, and in giving instruction, and in the use of instruments, and apparatus.

Art. VII.—On Emulation.

By Rev. Joseph Emerson.

[We have repeatedly solicited from some friend of Emulation, an article developing the arguments in its favor. We are gratified at length to receive one from a gentleman, whose experience and character, entitle him to the respect which we cheerfully accord; although as our readers are aware, we cannot agree with him on a point which we regard as of the highest importance. We would second his request, that others of our correspondents would favor us with their views on this subject; and desire nothing more earnestly, than that it should be *fully discussed*.]

Though truth may not always lie between extremes; yet with regard to emulation, this is probably the case. I can by no means agree with those, who would have it wholly discarded and extinguished; much less, with those, who would make it almost the sole mover in the vast engine of education. I am inclined to think, that the point of correctness upon this subject, is very nearly in the centre, between these antipodal limits.

It appears, that there are several springs, formed by the Creator, to actuate the mental powers. If it were possible for us to add to these, or take from them, it must mar the work of infinite Wisdom. To attempt it, must be injurious. If these Heaven-wrought springs can be properly tempered, arranged, adjusted and employed, they will doubtless conspire to advance the mind to the noblest heights of improvement and usefulness—of bliss and glory. To be able to do this, is probably one half, perhaps the most important half, of the great art of education, deserving the attention and most vigorous efforts of a thousand Lockes and Bacons. To exalt or depress any of those above or below the measure of its proper operation, must tend to prevent the most beneficial results. If any of these springs should be found to have a jarring and injurious action, the question must not be, How shall it be removed or nullified?—but, how corrected?

These springs of mental action, I shall not now attempt to name, much less, to define. But if I do not greatly mistake, emulation is one of them; and probably one of 'the first three,' if not the very first. Perhaps there is no other so efficacious—no other, that has done so much good, or so much mischief. Nay, it may possibly be found to be the ground spring of springs, imparting elasticity and energy, life or death, to most or all the rest. It is, doubtless, entitled to the most earnest and devout attention of every educator.

But what is emulation? If this is undefined, we do but beat the air in attempting to discuss. Is it 'a desire to excel, for the sake of the gratification, which arises from being superior to others?'—or from being thought superior to others? This may be ambition; but it

is not emulation. This is not the meaning, that good and extensive usage has affixed to the term. Among seventeen English dictionaries, from old Bailey, down to Worcester, not one defines it thus. Nor do I believe, that any respectable writer or speaker has ever considered this as the exclusive or chief meaning of the word, except when actually opposing emulation, or much accustomed to such opposition. And here I would most respectfully inquire, whether it may not be possible, that some opposers of emulation may have been led astray, if indeed they are in an error, by a false definition. Having defined emulation as a thing in their view, altogether selfish, and thence inferred, that the fruits from such a root, must be evil and only evil continually, have they not concluded, that such only are actually produced; endeavored by other considerations to prove them such; and thence proceeded to attempt its total extirpation, 'root and branch?'

Yet even allowing their definition correct, which most assuredly it cannot be, though the word may sometimes be used very nearly or exactly in this sense, still it is only a point of philology. Conceding, for a moment, that emulation is always bad, as in their view, it must be, still there is a question, relating to a *thing*, a real existence, whether it has a name or not—a question infinitely important and momentous in its bearing upon education. It is this. Should we cherish and encourage *the desire of surpassing others?* Whether we have a proper name for it, or not, certain it is, that such desire exists to a great extent, and operates with amazing force. Perhaps it is hardly too much to say, that it can turn the world upside down, and turn it back, a thousand times. Surely no human heart is free from it; and possibly, it may appertain to every created mind. After a long and close investigation, I am fully convinced, that the appropriate name of this wonder-working power, this desire to surpass others, is EMULATION. This appears to agree best with the definitions and usages, I had an opportunity to examine. This seems to be the primary and fundamental meaning of the word. Like some material elements, it may never be found alone. But this does not disprove the perfect simplicity of its nature, more than that of theirs.

Emulation in this primary sense, as a simple element, I consider as having no moral character—as neither good nor bad. In connection with others, it helps to form compounds, either good or bad, according to the nature and character of its associates. The name *emulation* is given to any one of these compounds; and it is considered either good emulation or bad, according to the nature of the combining element or elements. United with sincere love to God, or love to man, or a sincere desire of doing good, it is good emulation. United with malice, or pride, or envy, or a desire to do evil, &c. it is bad emulation. To take a little different view of the subject. To desire to surpass others in wickedness, like the revelling Alexander, must be evil. To desire to surpass others in that which is in itself, right, is either good or bad, according to the end in view. The desire to excel others, for a good end, is good emulation; and the desire to excel others for a bad end, is bad emulation. Our grand concern in the

management of emulation, should be a most scrupulous and vigilant caution, that the works to be done, be only good, and for a good end.

Here my much respected opponents may ask, Can this elementary emulation ever unite, and freely unite, with good elements, so as to form good compounds? This question is most pertinent. It is indeed the grand question in moral chemistry, upon the correct determination of which, everything must depend, as it respects the practical results of this subject.

That the desire of excelling may be united with a good motive or affection, and conduce to form a good compound, appears to be probable, and indeed beyond the shadow of a doubt, from several considerations:

1. I suppose, the wise and good, who have examined the subject, have generally decided in the affirmative.

The illustrious Young was most clearly an emulationist. The following lines were not designed as the mere flight of fancy:

> 'Of friendship's fairest fruits, the fruit most fair,
> Is virtue, kindling at a rival fire,
> And emulously rapid in her race.
> O the soft enmity! endearing strife!
> This carries friendship to her noon-tide point,
> And gives the rivet of eternity.' [N. H. l. 527.]

But we have much better authorities, than this great poet.

The excellent Mr Buck, in his Theological Dictionary, defines 'Emulation, a generous ardor, kindled by the praise-worthy examples of others, which impels us to imitate, to rival, and if possible, to excel them.' He further remarks, 'Plato makes emulation the daughter of envy. If so, there is a great difference between the mother and the daughter; the one being a virtue, and the other a vice. Emulation admires great actions, and strives to imitate them. Envy refuses them the praises that are their due. Emulation is generous, and only thinks of equalling or surpassing a rival. Envy is low, and only seeks to lessen him.' Perhaps few would estimate emulation so highly, as this distinguished author; nor can I quite accord with everything he says. Still we have his most decided testimony in favor of emulation.

The pious Brown, in his Dictionary of the Bible, speaks perhaps still more favorably. 'Emulation,' says he, in his first definition, 'is a striving to do more than others, in what is holy, just, and good.' This definition is adopted and sanctioned by Professor Alexander of Princeton, in his* abridgment of Brown. Here it is deserving of particular notice, that these worthy and able men (masters in Israel) give what they consider the scripture-sense of good emulation, both referring to Romans 11: 14. 'If by any means, I may provoke to emulation, them which are my flesh, and might save some of them.' Watts, and many more, appear to have thought favorably of emulation. Nay, almost all the literary institutions, ever formed, may be regarded as so many witnesses in its favor.

* It is but just to remark, that this very valuable little work of Dr A. prepared for the American S. S. Union, is something more than an abridgment of Brown.

Can we suppose, that all, who have favored the use of emulation, with such abilities, such opportunities, and such motives to judge correctly—can we suppose, that all these have been deceived; and that all this time, this direful plant has been bringing forth nothing but the grapes of Sodom, and the clusters of Gomorrah? Possibly, indeed, they may have erred, and erred greatly, as truth is not always on the side of great majorities; but upon a subject, so practical, so momentous, so open to investigation from experience, observation, and scripture, it is hardly to be conceived, that they have totally misjudged.

2. Experience has taught me to favor the use of emulation.

Here I must bespeak the reader's mercy. It is to be regretted, that the public taste is so reluctant to attend to the evidence of individual experience. It is hoped, however, that upon such a subject as this, some grains of allowance will be kindly granted. Even at the peril of my character, I must think it my duty to state, with some particularity, the most decisive evidence, that I have felt, upon this subject, hoping it may induce others to consider more closely, their own experience; which may aid them to arrive at the correct conclusion.

I must now acknowledge my liability to err in judging of this subject. I feel, that emulation has done much, very much, for me; and it would not be strange, if I should be somewhat biassed in favor of such a benefactor. But for this, I might now be a wretched vagabond, or what is more probable, a spirit lost. I felt the power of emulation in early childhood.

I felt it in my boyish sports, in my rustic toils, and in the beginning of my literary pursuits. It roused my activity, and made me run to my labor, as well as to my school, and to my play. Sometimes I had the happiness to outstrip others; but often saw my fellows before me in the race. I trust, I was not much exercised with envy for the latter, nor contempt for the former. I did indeed feel contempt for those, who seemed to be scarcely touched with the spur of emulation, and whom I could hardly regard as my competitors.

And now I must be allowed most solemnly to testify, that according to the best of my recollection, I never indulged in hating a rival; no, not for one hour; nor had occasion to strive against it. If for a moment, I ever felt the stir of envy, in consequence of sudden and grievious discomfiture, it was but for a moment. It was but the lightning's stroke upon the tranquil sea; when, instantly all is smooth and peaceful. Nay, my rivals have been among my dearest friends. This was especially the case with my greatest rival; not indeed the greatest in genius or attainments; but the greatest in contest; by whom, I have been the most out-done. As my argument rests much upon this case, more than upon any other of my experience, I must beg leave to state it with some particularity. Our contest was at school, in our boyish days, at the age of twelve, thirteen, and fourteen. He was about a year younger than myself. HONESTY seemed to be written in large capitals upon his face. Doubtless he was in this respect, such a one as Shakspeare would pronounce 'one of ten

thousand.' Neither of us had then much to fear from any other rival. The great contest was in spelling and writing. In these, he won the meed and the prize. But I did not hate; did not envy. I felt no disposition to complain of him, or of the teacher. I felt, that he had gained every inch of advantage, by fair means, by lawful striving; and that he deserved to be thus openly crowned. And I believe, the whole school rejoiced to see such due honor conferred upon one, who, though not a leader in sports, not eloquent, not facetious, not possessed of any special personal attraction, except that *honest look*, yet one, who never injured them, who gave them such an example of punctuality, application and patience, and who perhaps never received from his teacher one word or look of displeasure.

It is worthy of special notice, that while we were thus emulously pressing towards the mark, we often aided each other in the race; and I believe, neither of us ever did the least thing to retard his fellow. When our associates were engaged in sports, we were sometimes employed together upon the spelling lesson, each aiding his competitor, to gain the ascendency. This was done, as I trust, without the least unpleasant emotion. This mutual kind feeling, I am confident, has never ceased; though I know no reason for my special attachment to him, but his good conduct. Had he won the prize by unlawful means, no doubt my resentment, my envy, my fierce wrath, would have been kindled; and our contentions might have been almost like the bars of a castle.

The stimulating influence of such a friend and rival, I consider one of the greatest blessings I ever enjoyed. To be seated continually at his side, sometimes above him, though more frequently below him, to see his intense application, his untiring patience, his vigorous efforts for improvement, his unexceptionable morals, and propriety of conduct—could not but be favorable to my progress. It might indeed have been salutary in a mere friend, but much more so in a rival. If I have been enabled in any measure, to benefit others, I have probably owed it more to that boy, than to any literary teacher.

But could not the same amount of good influence have been secured, without equal danger? It is doubted, whether, without emulation, the same degree of influence would have been secured, at that time, except at a much greater risk. Probably there are now teachers, who could achieve such an exploit; but whether with less danger, is doubtful. Most certainly, it must require a great expense of effort to the teacher; which effort, if exerted in connection with emulation, would doubtless be much more beneficial than alone. Had I been much more stimulated in childhood, by the prudent use of emulation, I have no doubt, my improvement would have been much greater, and attended with less danger, than I actually encountered. Could other proper incentives have been skilfully employed at the same time, the result, no doubt, would have been far better. As the case was, my early education, not to say the whole of it, seems to have been almost nothing, for the want of more emulation, and the still greater want of other means.

In succeeding periods, I was perhaps less influenced by emulation,

at least, in proportion to other incentives. Still I have felt it at the academy, at college, in the school house, every year, and perhaps every day, from that time to this. Having endeavored for more than twenty years, most closely to scrutinize my own feelings upon the subject, as far as I could learn them, both by recollection and simultaneous consciousness, I can speak with more confidence of the facts of my experience, than if my examination were but of yesterday. I feel grieved and astonished, however, that I have been so little roused (if indeed I have been roused at all) by holy emulation, to seek for glory and honor and immortality, and still more grieved, that other most weighty and affecting motives have been so feebly felt—so ineffectual to kindle my efforts for my own highest good, for the benefit of others, and for the glory of God. But however defective and culpable may have been my exertions, most confident I am, that without emulation, they would have been, in no respect, superior. Whatever may now be my destiny, I have no doubt, that without emulation, I should have been lost—lost to the world, and lost to heaven. Could other means have saved me? Perhaps they might. But other means of sufficient influence, were not used—would not have been used, and I should probably have been lost forever. While a member of college, I was in peculiar danger—in peculiar danger of temporal and eternal ruin. The theatre allured me, and I attended. It placed me on the verge of the infernal *pit*. It involved me at once, in a complication of crime and of guilt, to which I had been a stranger. I squandered money, the bounty of an indulgent parent, by no means intended or allowed for such a pernicious object. I violated a wholesome law of the college, that I had particularly bound myself to keep. I sent a false excuse to my teacher, for neglecting a recitation. This was a sudden and tremendous plunge from virtuous habits, which is probably not very frequent in the history of ruin. Nor was this the worst. I was charmed, I was infatuated with what I had seen and heard. My heart was often dancing to the syren song of '*The merry, merry Mountaineers.*' It echoed back upon recollection, when I should have been absorbed in study. I repeated my presumptuous and soul-polluting visits to the house of danger and of death. And now had other temptations assailed, temptations that often cluster in *the way to the pit*, I should doubtless have proceeded to greater abominations, and sunk, to rise no more. But God graciously interposed. Such stumbling blocks of iniquity were kept out of my way. My interest in these performances gradually diminished; the charm was in a great measure broken; my fondness for study resumed its throne; and the theatre was forsaken. This I consider the greatest deliverance I ever experienced by the merciful providence of God. Of this deliverance, emulation, by its direct and indirect influence, appears to have been the leading cause. It had conduced to form the previous habit and love of study; and it roused the mind to burst the new cords of wickedness, with which it had just been bound.

Ought I to have delivered my soul, by the motives of love to God, love to my parents, love to my country and race, and to my own salvation, whether emulation came to my aid or not? Most certainly I

ought; and most certainly I *could*. But it is manifest, that I did not; and there is not the least reason to think, that, circumstanced as I was, I ever should. Emulation, then, seems like an angel of mercy, sent to snatch me from the dreadful whirl of this Maelstrom of perdition.

I have no particular reason to think, that my emulation at college was injurious to myself or others. I never thought of being the first in my class, nor among the first three. Surrounded, as I was, by spirits so gifted, so improved, so ardent, so industrious, this would have been madness. But I did sigh and pant to be a *good scholar*—to be among the best third, and to be so accounted. But I was most emulous to become a member of the Phi Beta Kappa Society. Had I been utterly frustrated in these aims, had I come greatly short of this mark, my anguish for a time, might have been unspeakable. And yet in the end, it would probably have been most salutary. It must have convinced me of the folly of further attempts to be a scholar, and sent me back to cultivate the farm, from whence I had been most imprudently taken. As the case was, I was much satisfied, and perhaps a little puffed up, in thinking, that my teachers and classmates were disposed to allow the utmost claims of my heart, on the scale of distinction.

At college, as before, my chief rivals were my dearest friends, my chosen companions, with whom, I delighted to reciprocate instruction to the very utmost. I never grieved, I always rejoiced, to hear their correct and ready answers, their fine translations, their commanding eloquence, their thrilling rhetoric, and every performance suited to awaken in the teachers the glad *well done*. I was thus led to make fresh and more vigorous resolutions to press forward in the ways of well doing. Nor did I rejoice, but always mourned, when they manifestly failed of their wonted excellence. I never wished to be, or to be thought, merely superior to blockheads, drones and dunces. I desired such rivals, and such only, as I could respect.

For more than thirteen years I have been devoted to literary teaching, as my chief business. I do not deny, that I have long desired, and still desire, to become the first of teachers, though I am far, far indeed, from hoping for such exalted pre-eminence. All this time I have been striving and striving to make some progress in the great profession of all professions. If I have been in any degree successful, surely I should have done less, if I had feared, it was wrong to cherish the wish to excel. At the same time, my conscience bears me witness, and I believe I have hundreds of other witnesses, that I have made very great efforts to advance the qualifications of other teachers. I would not, however, place quite so much stress upon this argument, as my object from the beginning, has been, not so much to establish a school of my own, as to improve the science and art of education.

On the whole, however, I cannot doubt, that emulation has been of incalculable benefit to me, and comparatively very little injurious.

3. My third source of argument is observation. I have had the honor (a most delightful honor I have found it) to number among my

pupils, about a thousand young ladies. In almost all respects, with very few exceptions, as far as I have been able to learn, their conduct has been such, as I have delighted to report to parents and friends. For almost every one of them, I still cherish the feelings of a friend and a father, with a full conviction, that the attachment is duly reciprocated. This could not be, if emulation were that essence of moral pestilence and death, that some have imagined.

This stimulus I have freely applied, and applied more and more, with increasing conviction of its utility and safety. Upon this, as upon other subjects, I have had much conversation with my pupils, who have been encouraged, with all freedom, to express opinions contrary to mine. But one young lady have I found, decidedly opposed to emulation. Though a person of superior discernment, as well as loveliness, she did not oppose it from what she had seen and felt, but principally from theory. After much inquiry and examination from day to day, and from quarter to quarter, I have not discovered those direful attendants and consequences, which some have supposed. Scarcely a single unpleasant symptom have I perceived. Surely this cannot be that horrid monster, which some have depicted, and named *emulation*.

Emulation has not indeed been the only spring, by which I have endeavored to move my pupils. I have attempted to use all others, presented by scripture or reason, according to their apparent importance. About an hour in a day has been devoted to religious exercises and instructions. I have endeavored, with all possible plainness, solemnity, and affection, to state to them the glorious and dreadful retributions of futurity; and by the most affecting motives, that I could draw from the consideration of three worlds, to urge them to vigorous effort, to patient industry, to mutual affection, and kind offices, to propriety of conduct, to virtue, to holiness, to prayer. And I do hope and trust, that these labors have not been in vain in the Lord—that a majority of my beloved pupils will aid in the everlasting song. As it respects the promotion of virtue and holiness, I have reason to believe, that my teaching-labors have been more blest, than my pastoral. One reason of this, I believe to have been the superior use of emulation. Surely it has not been a hindrance. I verily believe, it has conduced to render other motives more vigorous and effectual. Its grand efficacy, however, has doubtless been for literary progress, to rouse and fix and preserve that deep intensity of thought, which is the very life and soul of mental advancement.

But could not the same mental and moral effects have been as well produced without emulation? Whatever might be the success of others, for myself, I am confident that I should not have done nearly so much, nor so well, without this most invigorating principle.

During a connection with college for seven years, I had opportunity to be more or less acquainted with ten classes; and since that time, my acquaintance with that most respected and venerable institution, has not wholly ceased. I have no doubt, that emulation has done as much for many others as for myself, while it has scarcely injured an individual. I am far from supposing, that one of that college has ever

been lost to his friends, to the world and to heaven, by emulation, who would not have been equally lost without it; and I am no less confident, that it has conduced to save many, who would not have been otherwise saved. Nay more. I have little doubt, that from four to ten in each of the ten classes above referred to, have sunk forever in the quagmire of indolence, sloth, and sensuality, the greater part of whom might have been easily saved to this world, and some to immortality, by applying the stimulations of well-regulated rivalship, with four-fold energy. On the other hand, it seems not improbable, that if this mighty spring could have been withdrawn from that great literary machine, without the addition or improvement of others, its wheels would have stopped years and years ago. It might indeed have stood for awhile, upon its golden foundation, in all its *material* dignity and elegance; but it would have stood still—its books with scarcely a reader—its chambers without an occupant, and its teachers without a scholar.

In all my discussions, in all my inquiries, I have scarcely found an individual, professing to have been injured by emulation or to have seen it the cause of evil to others. Almost the whole of the arguments of my opponents have been drawn either from the nature of the case, or from fictitious examples.

4. The bible appears to favor emulation. If God had forbidden it, it must be vain and impious to say a word in its justification. There is indeed one passage, Gal. 5:20, in which, it is represented as sinful. But perhaps no person ever contended, that all its forms and modifications are virtuous. There is another passage, Rom. 11:14, which manifestly commends emulation. This has already been mentioned. The bible, then, shows two kinds of emulation, good and bad. This is the very point, for which I have contended.

The first and great command, to love God with all the heart, &c., favors the doctrine of virtuous emulation. If we keep this law in any good degree, we shall excel, and greatly excel, almost the whole of mankind. But surely it must be right to desire and strive to do what God requires—to do our duty. To desire thus to rise and shine above myriads, is emulation—the very perfection of emulation; the stronger, the better. Can we thus habitually and continually love God, and desire to love him, without any comparison between ourselves and others? Surely not, when we plead for a world lying in wickedness—when we think of the grace, that makes us to differ—when we think, how many are loitering and grovelling in the Christian course.

The numerous commands, requiring us to seek the kingdom of God, to strive to enter in at the strait gate, &c., &c., all implying the same thing, manifestly urge to emulation. To desire and to seek heaven is to desire an eternal excellence. This excellence, how few, who are now among the living, will ever attain! To desire this, then, must be emulation—emulation required by God himself.

If we desire and seek large measures of wisdom and knowledge, we must be emulous to excel a great part of mankind. But this is too plainly and abundantly inculcated in the Bible, to require the mention of particular passages.

The Bible teaches, that, as there is one glory of the sun, and another glory of the moon, and another glory of the stars, and different glories of different stars, so there are different heights of glory, to which probationers may rise. Are not these representations made, on purpose to kindle our warmest desires, to excite our mightiest efforts to do our very utmost in seeking for glory and honor and immortality, that we may shine forth as the sun in the kingdom of our Father?—that we may soar to the highest heights in the upper world? Is not this emulation?—emulation, that God delights to witness?—emulation most glorious?

The Bible requires us to render to all their dues; tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor. Here honor is represented, not as a boon, that we *may* bestow, but as a debt, that we *must pay*. My dear, respected opponents (if I may be permitted to use great plainness of speech, which I most earnestly desire and beg from you), how can you be just? I appeal to consciences, that I believe to be most delicately tuned to the breath of inspiration, how can you be just? How can you pay your debts of honor? Are you not afraid to render to your worthiest pupils, half their dues in this respect? Here, is not your excellent coadjutor, that friend of God and man, most deeply in arrears? Is he even willing, that his generous friends should bestow a single farthing upon his most deserving creditors? Is he not tremblingly fearful, lest a word of commendation should be offered to the brightest illuminators of his halls, and reflectors of his glory? What might Fellenberg do—what would he not do—by the free and skilful use of emulation! What if Fellenberg could have been united, as fellow traveller and fellow laborer, with Paul and Silas and Timothy? Would he have dared to unite with them in giving so much praise to the Philippians, Thessalonians, &c., &c.?

Paul thanked God, that he spake with tongues more than all his Corinthian brethren. Had he thus excelled them, without desiring it? Did not Paul cherish emulation in himself, as well as encourage it in others?

But I trust, enough has been said from Scripture. When these arguments are refuted, I will endeavor to adduce more, or yield the point. The latter, I hope most freely to do, should I be so happy as to be convinced of error. From another source, however, I would add a single argument more.

5. Emulation appears important, to teach a person his relative powers. I mean his powers in relation to other men. Perhaps all power is relative. A man, who had educated himself a mere hermit, might have considerable powers, and might know his powers, at least, in some degree, in relation to herbs, vines, shrubs, trees, stones, animals, and all the objects, upon which he had been accustomed to try his strength. He might well judge, when to attempt or decline a particular task—when to make or resist an attack, and when to fly. But he could know little of his powers in relation to men. Indeed, he would have scarcely any power in relation to them, but the mere animal energies, which he possessed in relation to blocks and brutes.

In society, a great part of our actions relate to men; and it highly concerns us to know our relative powers, both to co-operate and to oppose. Otherwise, we shall be in constant danger either of spending our strength for nought, or bringing down destruction upon ourselves. How shall we gain this self-knowledge, so practical—so highly important? No books can teach it. No lectures can infuse it. For this purpose, no doubt, emulation is incomparably the best expedient. In the friendly contests on this field, we are continually 'measuring ourselves severely' with superiors, inferiors and equals. In this way, we not only increase and multiply our powers, but learn, when and how to use them. And not unfrequently we combat in youth with the rivals of our riper years. This experimental self-acquaintance prepares us to take our proper station in life, and to act well our part for ourselves, our friends, our country, and our God.

I have thus endeavored, with all possible frankness and precision, to state my views of emulation, with my chief arguments for its use. It is not without fear and trembling, that I can think of submitting these remarks to the public eye. I am not without serious apprehensions, that some of my most judicious friends will think me imprudent. But on the other hand, I dare not withhold what I have written; hoping, that however the author may be blamed, it may conduce to some important results. For my arguments, for the correctness of my statements and conclusions, I ask no mercy. Nay, I invite the severest scrutiny, that truth and reason can apply. I will gladly award my most cordial thanks to any one, who will kindly aid me to detect the least of my errors, much more, the whole of them. But with regard to my seeming egotism and apparent boasting, I must humbly supplicate for all the clemency, for all the candor, that the most candid can possibly afford. I know I have violated the custom of the age. I hope, I have not violated either truth or conscience. My only apology is absolute necessity, in order to do any tolerable justice to my subject. I would gladly be forever unknown. But that is impossible. I am willing, therefore, that all my acquaintances should know me at once. Though I hope to live a few years longer, I beg the reader to consider this, as my dying address to surrounding friends. To the care and benediction of my God, I confide it. With him, I leave it. J. E.

Art. VIII. On Reformation in English Orthography.

For the Annals of Education.

In an essay published in the Annals of Education for April 1, I endeavored to present the letters and combinations of letters, by which, we mark articulate sounds of the English language. Of these, there are no less than 85, which number we increase virtually, as the illustrations of that essay show, to 254. The burden

of such an alphabet we impose on learners yet 'in the gristle,' as Burke says, and not 'hardened into the bone of intellectual manhood.' Is a revision of our alphabet and of the uncouth orthographic system built on it, beyond the enterprise of the age?

We are expecting to communicate our language, and literature, to Western Africa. The nurse, in feeding children prepares the food for children. So we, if we would give the Africans our literature, must give it in a shape, in which they can receive it. We must reduce the chaos of our spelling to order.

This can be done now much better than before the work of Dr Rush, on the voice, was published. This gentleman and Dr Barber have shown *what* sounds we use in speaking. Formerly many thought, that there was confusion in *the things*, to be represented by letters. Now all, who give attention to the subject, see, that the confusion is in the manner of representing them. They are definite, and as distinguishable from each other, as the persons who utter them. When people begin to use their ears in listening to their own or each other's voices, no doubt will remain.

Since the sounds are ascertained, I wish to submit to the *teaching* community, an alphabet, which shall mark them. A perfect Alphabet would embrace appropriate marks of the following sounds, and articulations. Of vowels; (1) Those elements, which have no *vanish* differing from their *radical*.* (2) Those whose radical is distinguishable from their vanish, but is never uttered without it. Both of these classes are monophthongs. (3) Those in which a radical of the second class, is associated with one of the first, which takes the place of the usual vanish. These are dipthongs.

The sounds are the following:

1st,	*e*	in p*a*per,		*a*	in h*a*te,
	i	in m*a*rine,		*e*	in m*e*t,
	i	in *i*t,		*o*	in n*o*,
	oo	in p*oo*l,		*o*	in h*o*me,
	oo	in b*oo*k.		*u*	in m*u*te,
2d,	*o*	in n*o*r,		*a*	in d*a*re.
	o	in n*o*t,	3d.	*i*	in t*i*me, (*ai* in *aisle*,)
	a	in f*a*ther,		*ou*	in l*ou*d,
	a	in *a*t,		*oi*	in t*oi*l.

These Dr Rush has called *tonic elements*. He remarks, that they are all capable of indefinite prolongation. But six of them,

* A in d*a*y or *a*le, is considered by Rush as composed of two parts—d *a ee*—*a ee* l—of which he terms the first part (*a*) the *radical*; and the second (*ee*) the vanish or vanishing sound. In *ee*l, the radical and vanish are the same *ee*. The term *tonic element* is nearly equivalent to vowel in its ordinary acceptation. Subtonic is applied to those sounds which, though less perfect, 'admit of being intonated or carried through the intervals of pitch'; and *atonic* to those which he considers destitute of vocality.

if prolonged, would not be recognized as sounds of our language. Dr Barber directs that these should *never* be lengthened.

Of the consonants, such an alphabet should mark; (1) All the *atonic* articulations; (2) The *subtonic;* (3) The *compound* articulations, in which one of the first or second class, is united closely, and, as it were, *inseparably*, with one of the second. A careful analysis will show the real elements articulated, and the letters marking these may be both printed; or an appropriate character may mark the compound. In English, French, and Spanish, both courses have been pursued. I think those sounds most frequently occurring, should have appropriate letters, for three reasons. (1) We have letters already in use to mark one of these, and combinations to mark others. (2) The true sound in each case would be better known, if thus marked, by its own letter. (3) When the sounds come at the end of words, if not marked by appropriate characters, a corruption of the sound will probably ensue. Thus in the similar French sound marked by *gn* or *gne*, we often hear from the lips of English students an *n* simply, or the true sound with a vowel in addition.

The articulations are the following:

Class 1st.—*P*, *k*, *t*, *th* (*th*in), *s*, *h*, *f*.
" 2d.—*B*, *g* (e*gg*), *th* (*th*ee), *l*, *m*, *n*, *ng*, *r*, *v*, *z*, *y*.
" 3d.—*J*, *ch* (*ch*ill), *sh*, *z*, azure.

To this class, if we had occasion for them, should the Spanish letters, ll and ñ, be assigned.

Thus it will be seen that we have 18 vowel and 23 consonant sounds to be marked. In a former communication, I have described the confused manner in which they are marked at present, I will now endeavor to show how they may be marked. For reasons, which I will presently mention, we shall need but fifteen vowel characters. At present we have six, that may be used. We must either multiply these by adding prosodial marks, or insert new letters. This latter course, though perfectly easy, would I fear be unpopular. Yet we ought to add one letter.

To make reference convenient, I will put down the sounds in the order, in which Dr Barber has them.

1st,	*e*,	paper, (or *u*, cup).	10th,	*ou*,	loud.
2d,	*o*,	nor.	11th,	*i*,	marine.
3d,	*o*,	not.	12th,	*i*,	it.
4th,	*a*,	hate.	13th,	*oo*,	pool.
5th,	*e*,	met.	14th,	*u*,	pull.
6th,	*a*,	father.	15th,	*oi*,	toil.
7th,	*a*,	at,	16th,	*i*,	time.
8th,	*o*,	note.	17th,	*u*,	mute.
9th,	*o*,	home.	18th,	*e*,	there.

I propose the following mode of marking them :

1st, u.	10th, āw̄.
2d, ȯ, (if a new letter is admitted,) or otherwise, â.	11th, ī.
3d, ŏ, (if as before) or ă.	12th, ĭ.
4th, ê.	13th, w̄.
5th, e.	14th, w.
6th, ă.	15th, ȯī. or âī.
7th, a.	16th, i, or āī.
8th, o.	17th, ŭ.
9th, ŏ.	18th. ê, (as the fourth).

The 1st is now often spelled with u. Of course, many words would remain unchanged by the proposed reform. For the 2d, I propose an *o* with a perpendicular diameter. The resemblance of this to *o*, might suggest the fact that *o* often stands for the element. The 3d, the same, except the diacritic mark thus ŏ. Otherwise â for the 2d, (this letter, thus marked, being already somewhat in use to indicate the sounds of Oriental words, e. g. *Khân*) and ă for the 3d. For the 4th, my nationality of feeling might incline me to *a*,—our own *a*,—but I think ê preferable on many accounts. The continental languages of Europe use *e*, in some form, to mark the element. The 5th should correspond with it. The 6th and 7th ought likewise to correspond. The 8th occurs frequently, and may well be marked by o, and the 9th by ŏ. The difference between these two is not very great, except when extremes are contrasted with each other, as ro*a*m, h*o*me. In pot*a*to there might be some doubt, which was used. I think, however, a diacritic mark would be necessary to distinguish wh*o*le from h*o*le. I am surprised to see in Dr Rush's work the assertion, that the 10th has a peculiar radical. I believe it is generally conceded, that the 6th followed by the 13th with the accent on the ă is this diphthong precisely. Thus the Spaniard, in saying *cause* (cow-sa), never suspects, that he does not sound each vowel as he sounds it elsewhere, ca-u-sa. It is therefore ā (the 6th), with w̄ (the 13th), connected with it, instead of its proper vanish. Passing the 11th and 12th with the remark, that here as in the 4th, I have an inclination to adopt the English peculiarity, viz. e, but that other reasons are against it, I have a few words to say on the letter by which I note the 13th and 14th. Contrary to the grammarians and Dr Rush, I put the element usually noted by this among the vowels. Dr R. has shown, that the distinction heretofore made between vowels and consonants, is not founded in fact. Indeed, the transition is so gradual, that it needs a genius

> —— 'that can divide
> A hair 'twixt west and south-west side'

to define either class so as to embrace all that belong to it, and ex-

clude all others. I can think of none, which will not throw *w* into the vowels. In learning French, we do not consider the *ou* of *oui* as differing materially from ou in *tout*. Again, let *with* be pronounced as if spelled *oo-ith*, with a strong accent on *ith*,—who would discover that *oo* was used out of its proper mode? True, when the *w* is used, no accent comes upon it, and it is always followed by a vowel, on the present scheme of spelling: but without any necessity. Again, *w* cannot be doubled, as consonants can, between two vowels; thus *eb-be* but not *ew-we*. Practically, therefore, it is best regarded as a vowel, having in *w*ill the same sound as *u* in p*u*ll. Let future grammarians, with a false definition, dispute about it as their predecessors have done. The 15th is ɔ̄ī or āī, a dipthong made up of the 2d, and the 11th in place of its vanish. The 16th has not I think a peculiar radical, but is the 6th (ā) with the 11th (i) for a vanish. In Spanish, Italian, and in Mr Pickering's Alphabet, it is always denoted by āī, as in the English word *aisle*. We might print it thus; it looks, however, more like pure English, to mark it by an appropriate character. The 17th is a very frequent sound, and I believe peculiar to this. Many esteem it a diphthong, capable of analysis into the 11th and 13th, ī w̄, but erroneously, I think. The organs are placed *as if to utter* i, but it is not sounded in the common English *u*, duty. The 18th occurs only before r. This corruptor of vowels has modified the 4th so that the difference between the 4th and 18th is quite obvious in New England. Yet as the 4th never occurs before *r* in the same syllable, it would be best to omit noting the 18th by a peculiar character.

We need, therefore, 15 letters to make a perfect alphabet for our vowel elements. We can easily multiply the six now in use by diacritical marks attached to some of them, or we can add a few new ones. The *y* must be excluded from among the vowels, since it is the proper mark of one of the consonants.

I propose to mark the consonant elements by the following characters:

1st, b.
2d, k.
3d, d.
4th, f.
5th, g.—(gay).
6th, h.
7th, j.
8th, l.
9th, m.
10th, n.
11th, n̲ g̲ n̲ (i. e. ng).
12th, p.
13th, r.
14th, s.
15th, ŝ. (i. e. sh).
16th, t.
17th, t̲ (i. e. *ch ch*arm.)
18th, ϑ, or ∀. i. e. ϑ of the Greek Alphabet, squared to resemble the Roman letters in style, yet making its appropriate sound, *th th*in.
19th, ɔI ꟻ or ô, or *ȡ*, or *đ*, a new letter to mark *th* in *th*ee, indicating, by its re-

semblance to d, the relationship of the sound *th*ee to d, or the modern Greek δ. The first form is *d* with the perpendicular carried *below* the line as well as above; the second, ð *Romanized*; the third, *d* crossed, &c.

20th, v.
21st, y.
22d, z.
23d, ž. (azure).

On most of these, I have nothing to say. The name of the 2d should be ka or *ke*, but the character *c* is more elegant. It has nothing else in its favor. As a general rule, the true sound of each letter should be the first element of its name. Yet eg would be better than ge. The names *se* for *ke*, *je* for *ge*, *aitch* for *he*, *double you* for w, and wi for *ye*, are beyond endurance. The 7th of the list is j. This with ṯ, s̆, and z̆, I have spoken of above as capable of analysis. While some writers have been wild in their conjectures respecting the composition of these letters, others have come so near the truth, that I have been surprised not to see it brought out. The elements in question are the simple elements d, t, s, z, each combined,—i. e. followed by (*with no sound intervening*), the element y as in *ye*; *ted-yus*, pronounced quickly so as not to separate the d and y *te-jus—edyucation*, *ejucation*; how-d'ye-do?, how je do? So *edge*, ej. The 17th is t, with the same *y* in contact. Thus *have at ye*, (care being taken not to pronounce the words separately, but rather as one and of three syllables,) becomes hav-ach-e. The syllables hat-yell, articulated with an accent on the first is hatchel; *y*earn with t prefixed *t-yearn*, i. e. churn; *virt-you*, *vir-choo*. S with *y*our is s̆ure, *s-y*our, or *sh*ure; hiss-ye, articulated as a word of two syllables his-s̆e, hiss-she. Care must be taken not to introduce a tonic element between them thus se-your; for no sound intervenes. So ž is z with *ye*; *az-yet*, azh-et.

The 11th sound is now marked by n, or ng. I propose a character, which may suggest this fact. The element, though said by some to be compounded of *n* and *g*, is certainly simple. It contains neither an n or g. If a new letter were assigned to the sound, I hope even the inhabitants of the eastern part of Massachusetts, who seem to have a peculiar aversion to it when it occurs in participles (e. g. hav*ing*, doi*ng*), would utter it. The mark under the t in ṯ, and over the s and z in s̆ and z̆, I have borrowed from the Spanish by whom it is used with n and called *tilde*. The letters with some mark of this kind, are far preferable to the fanciful combinations, sh, zh, tsh, &c. These are no less arbitrary than the *forms* of new letters, and doubly cumbrous. Besides they mislead, as (e. g.) in the name Mos-heim, when both the s and h have their proper sounds, while many pronounce it Mo-*sh*eim.

Persons little acquainted with the powers of letters, speak some-

times of sounding the *h* of *th;* whereas the θ is a simple element, formed at the *tip* of the tongue, and *h* at the *root* of it. Compare *t* and *h* in *at home* with *th* in *Athelstan*. True the Greek grammarians say that τ with the breathing 'h is θ. But the truth is, that τ becomes θ before *c*—because from the position of the organs it is easier to utter *h* after θ than after τ. Compare καυ' 'εαυτὸν with καθ' 'εαυτὸν.

An objection is usually made to a reform in spelling, from the changes of pronunciation, which are alleged to take place. I venture to say, these are fewer than they are thought, and limited by a safe-guard in the very organs of speech. These occasion some changes, but steadfastly resist others. Thus the element ū follows the d and t with difficulty, unless the *ye* is introduced to help the transition. This explains the *chewing*, as it is called, of such words as virtue, nature, educate, the *ye* interposed changing the t into t̤ and d into j. The same organic cause inclines to the *ye* after s and z. There has been an effort to attach this element to the atonic k, as in the word *kind*, pronounced by Walker *k*-yind, and sky (*sk*-yi). One obstacle, however, will prevent the extension of this change to many words. For the k being palatic, the tonic ā (which is the radical of i) follows with more ease than the consonant y. Of course the attempt of our *exquisites* to force this into garden (g-yarden), guardian (g-yardian), will meet with resistance from nature, if not from fashion. On the whole, a few changes may occur from ignorance of the sound intended by letters variously used; fewer and slighter from the relief gained by the organs of speech; but never such or so many as to discourage us from attempting to fix the sounds by a uniform mode of marking the elements.

A few advantages of the proposed reform are these. The many and intolerable evils hinted at in my former essay would be removed. One of the most obvious effects would be, that foreigners will learn our language with incomparably greater facility, and will, of course, become better acquainted with our moral, religious, and political science, and feel its influence. Were I addressing a body of philanthropists free from hereditary prejudices, I would willingly rest the obligation to reform, on this fact merely. But farther, as the 85 letters (or combinations) with the 231 *uses* of them will be reduced to 38, each having one sound only, the adult emigrant to Liberia may learn to read and write, notwithstanding the ordinary duties of life. An adult can learn *penmanship* with ease, but not *writing*, without a knowledge of spelling. Besides, all learners will almost certainly learn reading and spelling in one fourth of the time now required. This is no trivial consideration, in these days of industry, when parents have learned so generally to turn the labor of their children to pecuniary account.

Again, comparative invariableness from age to age, as well as uniformity of pronunciation, will result. There is reason to believe, especially, that the accuracy, clearness, and beauty of articulation will be greatly increased. Until we have a definite conception of a sound, we cannot articulate it precisely. Nor can we have this, so long as confusion broods over the whole subject. To dispel this, we must mark each element by its own character. A teacher of Spanish remarked to me, that Americans spoke that language with less accuracy of enunciation than any foreigners, to whom he had taught it. They would even confound sounds, which others would distinguish. This arises from bad habits of articulation. Habitually defective articulation, is, I think, the most striking fault observable in the schools of Massachusetts, and (*a fortiori*) I presume, of other States. Ill-taught myself in childhood, in teaching others to read, I have found it necessary to drill them on the alphabet, which ten or fifteen years before, they had learned as well as other children. Finally, a reform will bring to light many etymologies. I mention this to anticipate an objection from the loss of etymologies. Now whether there would be loss or gain, it is certain, that we do not learn our own language, nor do foreigners, by tracing these. One might as well become acquainted with the present surface of the earth, by imaginary familiarity with Antediluvian Geography. Besides, the French and Spanish have prefixed, omitted, or substituted letters and syllables, have shortened and lengthened words derived from the Latin, and this without obscuring their origin to the second sight of the professed etymologist. Who but the etymologist traces our Saxon English up to its primitive forms? And what etymologist even, rests his understanding of the sense of a term on its connection with its radical? As well might we judge of the flavor of a fruit, by a knowledge of the *root* of the tree, which bore it.

PHILO CADMUS.

ART. IX.—SCHOOL BOOKS IN THE UNITED STATES.

THE *multiplication of School Books* is spoken of universally as a great evil. A catalogue professing to contain all the school books previously published in the United States, was printed in Boston in 1804. A copy which fell into our hands, enables us to execute our plan of comparing the school books of that day with those of the present. It is probable that neither of the catalogues we now offer, and which exclude classical works, is complete; but on a subject of this kind, even an approximation is interesting. It

will at least afford a nucleus for further information; and we shall be gratified if any of our readers will furnish us with the means of correcting them.

It would appear from the first catalogue, that the following books had been in use in our schools previous to 1804:

School Books in the United States in 1804.

Spelling Books.

Alexander's Spelling Book
Webster's American do
Perry's do
Dilworth's do
The Child's do
Alden's Columbian do
Heaton's Columbian do
Fisk's New England Spelling Book
Prentiss's Maine do
Franklin Primer do
Columbian Primer do
Bingham's Child's Companion
Common Primer. Total 13.

Reading Books.

Art of Reading
American Preceptor
American Monitor
Alden's Reader
Webster's Third Part—or American Selection
Understanding Reader
Bigelow's Child's Library
Beauties of the Bible
Columbian Orator
Columbian Preceptor
Child's First Book
Child's Friend
Child's Assistant
Schoolmaster's Assistant
Dana's Selection
Juvenile Instructor
Murray's Introduction
Reader
Sequel
Key
New Pleasing Instructor
Orator's Assistant
Pleasing Instructor
School Dialogues
Young Gentleman and Lady's Assistant
Historical Grammar
Enfield's Speaker
Art of Speaking. Total 28.

Dictionaries.

Alexander's Columbian
Elliot's and Johnson's
Perry's Standard. Total 3.

Grammars.

Murray's Grammar
Abridgment
Burr's Grammar
Columbian do
Webster's do
Staniford's do
Dearborn's do
Ash's do
Columbian Accidence
Bigelow's Rudiments of Grammar
Alexander's Grammar
Elements
Adams' Thorough Scholar
Rudiments Latin and English
Bingham's Historical Grammar
Young Ladies' Accidence. Total 16.

Geographies.

Morse's Universal Geography
Elements
Dwight's do
Hubbard's do
Elements of Geography
Astronomical and Geographical Grammar. Total 6.

Arithmetics.

Dilworth's Assistant Arithmetic
Vinall's Arithmetic
Alexander's do
Fenning's do
Nichols' do
Noyes' do
Pike's do
Pike's Arithmetic, abridged
Root's do do
Little's Usher do
Temple's Arithmetic
Adams' Scholar's Arithmetic
Young Man's Best Companion.
Parker's Ready Reckoner. Total 14.

BOOK KEEPING.

Jones' Book Keeping	Jackson's Book Keeping	
Kelly's do	Hutton's do	Total 4.

COMPOSITION.

Bingham's Juvenile Letters.	Total 1.

SURVEYING.

Jess's Surveying	Gibson's Surveying.	Total 2.

HISTORY.

Goldsmith's England	Goldsmith's Rome	
Greece	Hume's England.	Total 4.

LOGIC AND METAPHYSICS.

Watts on the Mind.	Total 1.

MORAL PHILOSOPHY.

Paley's Moral Philosophy.	Total 1.

From the inquiries our circumstances have permitted, the following list includes most of those which have since been published, or are now in the hands of booksellers. Some of these are reprints or translations from foreign works.

School Books in the United States in the year 1832.

SPELLING BOOKS AND OTHER FIRST BOOKS.

Webster's American Spelling Book	Hazen's Speller and Definer
Elementary do	Fowle's Rational Guide
Sears' Spelling Book	Sequel to the Spelling Book
Bolles' do	Pestalozzian Primer
Burhan's do	Angell's Spelling Book
Cobb's do	Kelly's 1st do
Emerson's National Spelling Book	2d do
Introduction to Emerson	Fowle's Improved Guide
Marshall's Spelling Book	Child's Instructor
Cumming's do	Child's Assistant
Crandal's do	Worcester's Primer
Bentley's do	Hazen's Symbolical Primer
Williams' do	New England Primer
Picket's do	Wood's New York Primer
New York do	Primary Lessons for Schools
Perry's do	Juvenile Primer
Hazen's do	Child's First Definitions
Worcester's do	Bentley's Expositor
Alden's do	American Instructor
Lee's do	Brown's Child's First Book
Hawes' do	Parkhurst's First Lessons
Torrey's Primary Spelling Book	Prest's Monitorial Primer. Total 45.
Familiar do	

DICTIONARIES.

Walker's Dictionary	Murray's Entick's Dictionary	
Webster's do	Perry's Dictionary	
Johnson's do	Kingsbury's do	
Cobb's do	Turner's do	
Worcester's do	Primary do	Total 10.

READING AND DEFINING.

Scott's Lessons	Introduction to American Orator
Columbian Orator	Easy Lessons

Child's Guide
Jack Halyard
American Orator
Sequel to American Orator
Int. to Murray's English Reader
Murray's English Reader
Sequel to do
American Preceptor
Testament
Brief Remarker
American Reader
Understanding Reader
Art of Reading
Agricultural Reader
Historical Reader
Pronouncing Testament
The Classical Speaker
Pronouncing Bible
Olney's Testament
American First Class Book
Young Reader
Academical Speaker
Frost's Easy Reader
Wilbur's Reference Bible and Testament
Third Class Book
Fourth Class Book
Worcester's Second Book
Sketches, &c.
Introduction to do
Columbian Reader
Moore's Monitor
Juvenile Reader
Severance's Reader
American Instructor
Beauties of the Bible
Bartlett's Manual
Picket's Juvenile Mentor
Juvenile Instructor
Popular Lessons
National Preceptor
Putnam's Analytical Reader
Introduction to do
Sequel to do
Orator's Text Book
Blair's Universal Preceptor
General Class Book
Columbian do
Universal Reader
Children's Friend
Russell's Lessons in Enunciation
Boston Reading Lessons
Juvenile Speaker
Practical Reading Lessons
Blake's Juvenile Companion
Frost's Class Book
Poetry for Schools
Alden's Reader
Child's Companion
Fowle's Scripture Lessons
Snow's First Principles
Lee's Primary Class Book
Bingham's Practical Reader
Goodrich's Spelling Reader
Infant's First Book
Improved Reader
Monitor
New York Reader
Pierpont's National Reader
Introduction to Nat. Reader
American Lady's Preceptor
Blair's Universal Preceptor
Polite Learning
Whiting's Elegant Lessons
Poetry for Schools
Greenwood's Classical Reader
Blake's Biblical Reader
Alger's Pronouncing Reader
do do Introduction
American Selection
Leonard's Scientific Class Book
Barbauld's Speaker
Fowle's New Speaker
Cleaveland's National Orator
Bailey's Young Ladies' Class Book
Colburn's 1st Lessons in Reading and Grammar
Colburn's 2d do
3d do
4th do
Young Gentleman and Lady's Monitor
Wiggins' Expositor
Burhan's Expositor
Burbank's Nomenclature
Elements of Religion and Morality
Book for Massachusetts Children
Rhetorical Reader
Child's Book of Common Things
Juvenile Expositor
Angell's Second Book Total 102.

ARITHMETICS.

Pike's Arithmetic
Daboll's do
Adams' do
Alexander's do
Ostrander's do
Colburn's 1st Lessons
Sequel
Key
Willet's Arithmetic
Parker's do
Bonnycastle's Arithmetic
Temple's do
Wheaton's do
Welch's do
Fowle's Child's Arithmetic
Cobb's Arithmetic
Mercantile do
Western Calculator
Arithmetical Expositor
Dilworth's do

Ruger's Arithmetic
Root's do
White's do
Starkweather's Arithmetic
Thompson's do
Smith's do
Smith's Introductory Arithmetic
Walsh's Arithmetic
Webber's do
Columbian do
Davis' do
Bezout's do
Jess's do
Smiley's do
Rand's do
Rose's do
Babcock's do
Pratt's Arithmetic
Entick's do
Lovell's do
Tyler's do
Miss Beecher's do
Value's do
Turner's Child's do
American do
Elementary, by Farrar
Conversations on Arithmetic
Hassler's Elements
Emerson's North American Arithmetic
Second Part do
Key do
Barnard's Arithmetic
Botham's do Total 53.

GRAMMARS.

Murray's English Grammar
do abridged
Key to the Grammar Exercises
Greenleaf's Grammar Simplified
Family Grammar
Ingersoll's Grammar
Wilcox's do
Reed's do
Webster's do
Brown's do
Dowd's do
Cardell's do
Flint's do
South's do
Worcester's do
Putnam's do
Fowle's True do
Catechism of True Grammar
Emery's Abridgment
Juvenile English Grammar
Locke's Grammar
Bingham's Young Lady's Accidence
American Linguist
Greene's Inductive Exercises
Little Grammarian
Smith's Inductive Grammar
Productive do
Rhetorical Grammar
Griffith's do
First Lessons in Grammar
Juvenile Grammar
Rand's do
Frost's do
Fisk's do
Alger's Murray
Russell's do
Kirkham's Grammar
Connelly's do
Sherman's do
Fisk's do
Picket's do
Alexander's do
Kirkland's do
Frost's English Parsing Exercises
Essentials of English Grammar
Hall's Grammar
Webber's do Total 48.

GEOGRAPHIES AND ATLASSES.

Morse's Universal Geography
Abridgment do and Atlas
Geography for Families
Cumming's Geography
First Lessons
Worcester's Epitome of Geography and Atlas
Worcester's Scripture Geography and Atlas
Worcester's Geographical Dictionary
First Book of Geography
Woodbridge and Willard's Universal Geography and Atlas
Woodbridge's Rudiments and Atlas
First Steps
Willard's Geography for Beginners
Goodrich's Universal Geography
Geography and Atlas
Malte Brun Geography and Atlas
Willet's do do
larger do
Olney's do do
Dwight's do
Worcester's do do
Drury's do do
Davie's do do
Fowle's do do
Smiley's do do
Geography of Massachusetts
Child's Book of Geography
Easy Lessons in Geography and History
Le Sage's Atlas
Morse's Atlas of the United States
Hall's Geography of Vermont
Blake's New Geography
Boston School Atlas

Ingraham's Map of Palestine
Keith on the Use of the Globes
Adams' Geography and Atlas
Willard's do do
Smith's do
Butler's do do
Field's Geography
Peter Parley's do
Hart's do and Atlas
Hale's Geography
Geography of Boston
Total besides separate Atlasses, 39.

HISTORY.

Tytler's History
Goodrich's United States History
Enlarged do
Emerson's Questions and Supplement to do
Whelpley's compend of History
Worcester's Elements
Epitome
Butler's Compend
Robbins' Universal History
Hale's do
Willard's History of the United States
History of Greece
Rome
History of England
Grimshaw's France
United States
Goodrich's Stories of Connecticut
Ecclesiastical History
History of the United States
Davenport's History of United States
Williams' American Revolution
Frost's Outlines
Allen's Easy Lessons
Peter Parley's History of Greece
Rome
First Book of History
Second " do
Frost's Ancient and Modern Rome
Outlines of Rome
Yates' History
Catechism of the U. S. Constitution
Ancient and Modern Greece
Child's History of the United States
Child's First Book of History
Hildreth's History of United States.
Total 35.

GEOMETRY.

Holbrook's Easy Lessons
Larkin's Elements
Walker's Geometry
Grund's Plane Geometry
Solid do
Hayward's Geometry
Euclid's do
Legendre's do
Bonnycastle's Mensuration
Fowle's Linear Drawing. Total 10.

ASTRONOMY.

Wilbur's Astronomy
Treeby's do
Blake's do
Young Ladies' Astronomy
Young Astronomer
Vose's Astronomy
Guy's Astronomy
Phillips' Lectures
Parley's Astronomy
Bingham's Catechism
Wilkins' Astronomy. Total 11.

SURVEYING.

Flint's Surveying
Sampson's do
Jess's do
Gibson's Surveying
Gummere's do Total 5.

BOTANY.

Child's Botany
Conversation on Botany
Eaton's do
Sumner's Botany
Lincoln's do
Nuttall's do Total 6.

LOGIC AND METAPHYSICS.

Hedge's Logic
Watts, on the Mind
Jamieson's Grammar of Logic.
Total 3.

MORAL PHILOSOPHY.

Paley's Philosophy
Parkhurst's do
Sullivan's Moral Class Book.
Upham's Text Book. Total 4.

POLITICAL SCIENCE.

Sullivan's Political Class Book
Catechism of Political Economy
Catechism of United States Constitution
Total 3.

BOOK KEEPING.

Jackson's Book Keeping	Robinson's Book Keeping	
Hutton's do	Jones' do	
Hitchcock's do	Kelly's do	Total 7.
Goddard's do		

ALGEBRAS.

Colburn's Algebra	Grund's Algebra	
Smith's do	Key to the Exact Sciences	
Euler's do	Bonnycastle's Algebra.	Total 7.
Lacroix's do		

COMPOSITION.

Irving's Elements of Composition	Parker's Progressive Exercises	
Teacher's Assistant	Russell's Grammar of Composition.	
Bingham's Juvenile Letters		Total 5.

CHRONOLOGY.

Contemporaneous Chronology	Blair's Chronology	Total 2.

NATURAL PHILOSOPHY.

Conversations on Natural Philosophy	Grund's Natural Philosophy	
Blair's do do	Olmsted's do	
Comstock's do	Lardner's Treatises.	Total 6.

CHEMISTRY.

Conversations on Chemistry	Comstock's Chemistry	
Jones' do	Webster's do	Total 5.
Haniford's Lectures on do		

On the whole it appears, that the following is the comparative number of our school books at these two periods:

	In 1804.	In 1832.
Spelling Books	13	45
Reading & Defining	28	102
Dictionaries	3	11
Arithmetics	14	53
Grammars	16	48
Geographies	6	39 (besides separate Atlasses.)
Histories	4	35
Geometry		10
Astronomy		11
Surveying	2	5
Botany		6
Logic & Metaphysics	1	3
Moral Philosophy	1	4
Political Science		3
Book Keeping	4	7
Algebras		7
Composition	1	5
Chronology		2
Natural Philosophy		5
Chemistry		5
Totals	93	407

In examining this formidable list, it must however be recollected, as an *alleviation* of the case, that many of these works have fallen stillborn from the press; that many others have had but a short lived reputation; and that not a few, which were manifestly useful at the period of their publication, have been superseded by others of later date, containing the modern improvements in education. We should be gratified if our readers would furnish us with some materials for a history of the most popular, completing a list which we doubt not is imperfect.

To ascertain the extent to which these books are used respect-

ively, we have found no means of information, except in the following remarks and table relating to the State of New York, and derived from the able report of the superintendent of common schools for that State.

The town commissioners specify in their annual reports the '*school books*' in their respective schools; from which it appears that 125 different kinds of books are more or less used. The number in most general use however, amounts to only about 30; viz.; five kinds of spelling books, six of arithmetics, three of grammars, five of geographies, one dictionary, and ten kinds of reading books.

The following table shows the extent to which the principal books are used in this State, and the number of towns in which each is employed.

Account of the books used in the schools of the State of New York in the years 1827, 1830, *and* 1831, *from the Report of the superintendent of common schools for* 1832.

Books.	Towns in 1827.	Towns in 1830.	Towns in 1831.	Books.	Towns in 1827.	Towns in 1830.	Towns in 1831.
English Reader	434	584	547	Dwight's Geography	44	13	3
Daboll's Arithmetic	349	473	469	Greenleaf's Grammar	35	76	88
Murray's Grammar	389	472	466	Columbian Orator	34	21	19
Webster's Spelling Book	302	417	400	Brief Remarker	30	24	17
Testament	168	216	200	American Reader	21	"	17
Woodbridge's Geography	110	309	412	Bentley's Spelling Book	16	41	42
Walker's Dictionary	133	141	131	Ostrander's Arithmetic	16	45	50
Willet's Geography	117	120	121	History of the U. States	6	33	52
Morse's do	108	98	72	Historical Dictionary	15	11	8
American Preceptor	93	63	32	Murray's Introduction	14	20	17
Adams' Arithmetic	91	96	102	Sears' Spelling Book	10	14	11
Pike's do	80	61	46	Willet's Arithmetic	10	16	23
Cummings' Geography	76	68	50	Burhan's Spelling Book	10	4	5
Olney's do	"	"	80	Tytler's History	4	9	6
Marshall's do	60	85	64	Colburn's Arithmetic	1	8	26
Cobb's do	59	209	240	Kirkham's Grammar		28	72
Crandall's do	55	62	60	Picket's Spelling Book	10	19	6
				Goodrich's Geography		18	12
				Leavitt's Easy Lessons	6	15	26

We have now some materials on which to found our decision on the subject suggested at the commencement of the article. The multiplication of school books has been immense. The number of Spelling Books, Reading Books, and Arithmetics, has increased nearly fourfold; of Grammars, threefold; of Geographies, sixfold; and of Histories, eightfold; while a number of works have been published in branches of study which were then unknown in our schools. The whole number of school books, as indicated by the table, increased from 93 to 407, while our population has been increasing from six millions to thirteen.

What have been the results? Are our school books inferior to those which were formerly in use? Have our schools deteri-

orated? Are the teachers less able or numerous, or has the number of scholars diminished? Do parents, with all the complaints which are made, actually refuse to furnish these children with books more than formerly? Are our schools more poorly supplied with books, either as to number or uniformity?

On the first point, we presume there cannot be a moment's hesitation in deciding that our school books are far better than they were thirty, twenty, or even ten years since. On the second, there can be as little doubt if we compare an equal number of schools. We have indeed many fears, that the number of schools in which thorough instruction and faithful discipline are found, and the number of able and faithful teachers, has not increased in proportion to our population. The profession of a teacher has rather been degraded than elevated. The increase of compensation, where there has been an increase, has been by no means in proportion to the advance in other professions, and the great advance of the expenses of living; and in this way discouragements have been thrown in the way of those who would otherwise have become teachers, while many have been driven from the employment. But we can see no reason to believe, that the multiplication of school books has had the slightest influence on this change.

The number of pupils under instruction, in proportion to the population, has greatly increased in many parts of our country. We hope it has not materially diminished in any.

With regard to the complaints, they have always existed; they will never cease, until the worth of instruction, and the economy of giving it in the best manner, and the necessity of meeting and favoring the progress of the human mind in the modes of instruction, as well as in the methods of travelling, and the processes of the mechanical arts, is better understood—until it is more extensively known and believed, that knowledge and character, are of more value than money. But it does not appear that they are increased, more than the complaints of the expense of rents, fuel, clothing, domestics, &c. It is one of the taxes we pay for prosperity.

That our schools suffer frequently from the variety of the books to be found in them, is beyond debate. But this is to be ascribed to the parsimony or negligence of parents, or the want of judgment in teachers, and school committees, and is not a necessary consequence of the multiplication of books. Let parents be ready to meet the improvements of the age, let teachers and school committees use the proper degree of deliberation and caution in selecting the best books, and changing them only when there is a great and obvious improvement, and this difficulty would in a great measure disappear. Especially, let teachers be settled more permanently—if possible during good behavior—so that the same general plan might be pursued from year to year in the same school,

and we believe this difficulty would no longer furnish ground of complaint, to any who viewed the subject in its proper light.

But allowing the evils complained of to exist in all the magnitude which is supposed—how are they to be remedied in a country like ours? One plan proposed is to establish a uniform set of school books for each State. The practical difficulties attending the plan are very justly represented by the superintendent of the State of New York, in his last report.

In remarking on the proposition to establish uniformity, Mr Flagg observes:

'If uniformity is to be attempted, what tests are to be applied in order to separate the perfect books from the imperfect? The books principally used in the schools, so far as the superintendent has the means of forming an opinion, are of a character to show that the selection of class books may safely be entrusted to the judgment and intelligence of the inhabitants of the districts. Their own interest will guard against unnecessary changes; and if the new book is not defective, the change will afford a new impulse to the scholar, and this variety, instead of being an evil, may be productive of great good.

'It is strongly impressed upon the mind of the superintendent, that the adoption of a particular set of class books, could be of no advantage, except to the favored author to whom the monopoly of supplying the schools should be given. Towards all other authors who have devoted their time and talents to the preparation of books, as well as publishers who have embarked their fortunes in particular works, it would operate proscriptively, and with manifest injustice. To warrant such a proceeding, it ought to be clearly shown that the schools would derive some signal advantage from the measure.'

We find these views sustained by Mr Butler in an able discourse delivered before the Albany Institute, at its anniversary in 1830.

He observes that 'the idea has been indulged, that the evil (the multiplicity of school books) could be remedied by legislation,' and after expressing his '*decided disapprobation*' of the project, he gives the following reasons:

'In the first place, it is unsuited to the genius of our institutions, and the character of our citizens: the former proceeding on the idea that the people are competent to decide for themselves, on all questions which appeal directly to their interest and intelligence; and the latter, not only exemplifying the truth of this axiom, but so fully imbued with its influence, that I doubt whether they would more readily submit to legislative direction in this matter, than in regard to the texture or fashion of their children's clothes.

The principle of the measure is not only objectionable; but difficulties would be found in its execution and results. I say nothing of the loss of the books now in use, and the expense of procuring new ones, because it would be wise to submit to very considerable expense for the sake of a very decided benefit. In some of the schools, good books have already been introduced, and it is not certain that any changes in respect to them would be for the better. But admitting the selected books to be superior to all others, how long would they remain so? The human mind, in this age, is neither stationary nor inactive; much of the first talent in Europe and in this country, is devoted to the preparation of school books; and there is every reason to believe that great improvements would soon be made upon any set of books that might be adopted by the legislature. The consequence would be, that the schools would lose the benefit of these improvements, unless the books established by law were either revised or abandoned; in either of which events, a great expense would be incurred. Expenses from the changes of books are undoubtedly incident to the present system, and will ever continue under any; but when they occur, they are usually confined to the substitution of one or two superior books for inferior works of the like nature;

they rarely extend to the whole set used in the school. But whenever a complete set of books shall have been prescribed by law, the substitution of a new edition, or of entirely new works, would produce an immense expense, and the very fact that it would do so, would probably, for many years, delay its accomplishment, leaving the schools exposed, in the interim, to the injury resulting from the use of imperfect books. This objection applies, though not to so great an extent, to the prescribing by law, of even a single book.

Again: have not the supporters of this measure overlooked one of the most important principles in our nature—that love of change and novelty, so powerful in every age, and especially in childhood? Or rather, is not the system proposed, directly repugnant to it? The transition from an old book to a new one, is an era in the life of a school boy; independently of its contents, the fact that the book is *new*, is a source of delight, and an incitement to study. He who knows what is in man, has not only made the whole material world, 'beauty to the eye and music to the ear;' but he has made it, in accommodation to our nature, various and changeful. Let us not violate this analogy; let us not deprive our youth of this source of innocent and useful pleasure. You will do both, if you confine them within a circle prescribed by law, and out of which, they are to understand from the beginning, they are never to depart. The round will be uniform, but it will soon become monotonous and tiresome.'

Mr Butler here refers his readers to an important report drawn up by Luther Bradish, Esq. of the committee on a proposition submitted to the Legislature of New York, to adopt the 'Common School Manual' of Mr M. R. Bartlett, for that State. After examining the work in question with great care, and after repeated interviews with the compiler, the committee consider the individual work as defective in its plan, and especially in execution as to selections, arrangement, and style; and we cannot but express our own surprise that a work, *thus condemned* and *deserving* this condemnation, so far as our examination has permitted us to judge, should receive the sanction of some enlightened friends of education. But the subject is treated as one of general interest, and the report finally examines the question 'Admitting the good proposed to be equal to its cost, whether it be either wise or just to legislate in the manner desired in this case.' On this point it is observed:

'Admitting the work in question to have none of the defects suggested, and that it possesses all the peculiar and superior merit its compiler and its friends claim for it, still the committee could not recommend the passage of the law asked for. If the work have the merit pretended, it will make its way into general use without the aid of any legislative act, for that purpose; if it have not such merit, then most certainly would it be wrong to force it into general use by any such legislative act. But even supposing it to have the merit claimed for it—that it is decidedly superior to any other work of the kind—still the committee are of opinion that it would be neither wise nor just to adopt it to the exclusion of all others: For even although this may now be superior to any other work extant, yet, in this age of improvement, who would by law limit the point of perfection? Who would deny to us, upon this great interest of our state and country, the lights of time, and the benefits of experience; or who so hardy as to predict that mind, if left free and unproscribed upon this subject, may not soon improve even upon the work in question? If this be so, would it not be unwise to fasten upon the state, by a legislative act, and at an expense so enormous as that would involve, any system of instruction, however perfect it might seem, or however superior to all others, at the time, it might be acknowledged to be? Instead of promoting, this could not fail ultimately to sacrifice the great interest in question.

But your committee are of opinion that the passage of the law asked for, would be as unjust as it would be impolitic. It would lead necessarily to the sacrifice

of the interests of those numerous authors and publishers whose works would be thus proscribed, and rendered valueless. These interests are often the fruits of a life of industry and laborious study. They constitute the entire wealth and sole dependence of the numerous individuals immediately concerned therein. As such, they are entitled to the equal protection of government. It has been well observed by the superintendent of common schools, in his late able annual report to this house, that "the greatest experience, and much of the best talent of the country, are enlisted in this business, and the fruits of their labors are constantly giving them new claims to the approbation of the public." The interterests of these numerous, respectable, and useful individuals, should be neither wantonly, unnecessarily, nor uselessly sacrificed. Sacrifices of individual interest, indeed, even to effect objects of great and acknowledged public good, should be made as rarely as possible, and even then with extreme caution; but never to promote individual benefit.'

But our own views on this subject are not limited to the mere question of convenience or justice. In our number for May, 1831, we quoted the remark of Mr Flagg in his report for that year, that 'the experiment to produce uniformity would do more harm than it promises good,' and added, 'Until instructors themselves can receive a uniform education, until their minds can be cast in the same mould, its results must, in a great many cases, be as prejudicial to their success, as to clothe David in the armor of Saul; and it seems to us, that it would have the most obvious tendency to arrest the progress of improvement in school books, which has been so rapid of late years.'

We have seen no reason to change the opinion we then expressed. On the contrary, every examination of the subject has led us to a more full conviction of its truth, whether we consider the necessity of pupils or the capacity of teachers.

We do not for ourselves believe, that the necessities of pupils in every form of society, in every corner of a State, can be consulted by a single set of works. The early development, the habits of mind, the daily occupations, and the future wants, of the children of a city and a village, of a maritime and an inland town, of a manufacturing or an agricultural or a commercial district, vary so essentially, that they cannot always be met by the same plan. The constitution of mind or state of advancement of a single class may require peculiar provision; and the fact that they have always used one book, or method, on a particular subject, may be the very reason why they need another.

But the character and habits of mind of the teacher are more important, for they are in a great measure *fixed.* He is prepared, by his original character, especially by his habits to communicate instruction in modes adapted to himself. He cannot attempt to follow the course devised by another mind, without perpetual danger of mistaking in the principle, and failing in the execution. It is literally, fighting in the armor which was made for a different frame—using an instrument prepared for another hand, and whose form or weight may render it quite unfit for his use. On this

ground, it will often be observed, that a teacher will succeed better with a poor method, which is familiar with him, and adapted to the character of his own mind, than with another in itself superior, but to which he cannot assimilate himself; and on this ground we have often recommended to teachers, where habits were established, rather to continue the use of an old work or an old method, than to attempt a new one, which we considered, *in itself*, decidedly superior. Indeed, on this principle only, can we account for the variety of opinion among good teachers, in regard to particular methods and books.

But the course proposed in our view is in direct contradiction to the principles of civilization and the free development of society. It would be as proper, as consistent with the progress of improvement, to enact that only one species of steam-boat or one form of rail-road should be adopted, as thus to prescribe by legislative authority, that only one 'road to learning' should be allowed. We see not but the patent office should be closed on the same principle; and we should certainly deem it *more important—if the principle be a correct one*—and may we not say *almost as rational*—to imitate the sage example of some of our public authorities, and prescribe the exact dose to be given in every case of diseases which are liable to as many variations as the state of the weather; and of *infinitely greater moment*—and we suspect as consistent with the principles of our government—to prescribe forms of prayer for all our churches, and to issue a set of homilies to be employed by the clergy.

On all these accounts we do not believe it desirable to attempt by any *direct measure* to restrain the multiplication of school books. But we believe it would be impossible, if it were desirable. We must not only alter the constitution of our country, but of the human mind itself. We must paralyze its activity, and destroy the love of gain. The evil must be left, in our view, as Providence leaves many evils—to work its own cure; and so long as this multiplication of books has been attended by a constant advance in the principles and methods of education and the improvement of school books themselves, it seems to us that we have no rational ground of anxiety for its future consequences, and that it should not require much effort to be resigned to incidental results, which we cannot prevent; of that spirit of improvement which we are so anxious to cherish.

We may console ourselves for this rapid increase of books also, by reflecting that it is not more rapid than the increase of our population. *A thousand children* are added daily to the population of the United States. Thirty thousand *new pupils* must be provided for in our schools every month; and three hundred and sixty thousand in a year. To meet such unexampled progress, the enterprise and efforts of proprietors of books now used, must be greatly

and constantly increasing, or new works will be indispensable, to meet the new demands. We believe no mode would be as effectual in checking the evil of *multiplication without improvement*, as that the publishers and authors of books which are truly valuable, should use a degree of liberality which would place them within the reach of all; and allow the *copies* to be multiplied by distant publishers, where they cannot be furnished with sufficient promptitude and cheapness from the original place of publication.

But the most effectual, and we suspect the only practicable mode in which the evil apprehended can be resisted or diminished, is for *parents* and *teachers*, and *the friends of education* to *unite*, as much as possible, in *promoting real improvements* on the one hand, and excluding obsolete works at once and without reserve, and on the other, in *discountenancing every unnecessary novelty*, as they would any other attack upon the property of the community. In this way, the list of books actually in use, (and no publishers would issue those which were not,) would be kept more nearly at the same level, or be prevented from increasing more rapidly than the wants of the community, without invading the rights of any, or placing any obstacle in the way of improvement.

MISCELLANEOUS.

REGULATIONS FOR THE FREE SCHOOLS OF THE TOWN OF NORTHBOROUGH (MASS.), ADOPTED NOVEMBER 4, 1831.

We intended earlier to make known to our readers the 'Regulations of the schools in Northborough,' for which we are indebted to one of its authors—a devoted friend to education—and of which we intended to give earlier notice. The pamphlet which we have received, contains, besides extracts from the Statute on Common Schools, the rules and regulations recently adopted by the School Committee of Northborough for themselves, their teachers, and their schools. We rejoice to see so much evidence of an increasing attention to our common schools, and hope that some account of them will interest others in the same manner, and perhaps aid those who desire improvement in their own schools.

The duties of school committees in Massachusetts, are clearly defined by the statute. They are required to have the general oversight of all schools which are supported at the town expense; to satisfy themselves either by examination, or otherwise, of the literary and moral qualifications of teachers, as well as their capacity for governing; to visit each school during the two first and two last weeks of the same, and once a month in the interval, and without any notice

to the instructors; to see that the scholars are properly supplied with books, ascertain their progress, and inquire into the regulations and discipline of the school. No instructor is lawfully entitled to any compensation who has not received a certificate of approbation from the committee. The committee are also to determine what class books shall be used in the classes, and procure a supply of them at the expense of the town, and if parents neglect to purchase them for the use of their children, after having been notified where they are deposited, with prices, &c., the books are to be supplied by the committee and the cost of the same added to the annual town tax of the delinquent, with room for abatements in cases of indigence, &c. This committee may consist of three, five, or seven persons.

In pursuance of these arrangements and with a view to elevate the condition of their schools, the committee in Northborough meet soon after their election, and make the necessary arrangements in regard to examining, visiting, books, &c. They provide seasonably, a supply of books, and stationary of a good quality, and at the lowest current prices, and designate the stores at which they can be obtained. The chairman of the committee, and one or more members, visit the summer schools, and the whole board the winter schools. After the first regular meeting of the Board, teachers and the Prudential Committee are invited to attend. At the close of each school, it is the duty of the Board to deposit all books or apparatus, which are furnished the children at the expense of the town, in the Cabinet of the Lyceum; and to make an annual report of the general state of the schools. They have adopted further rules as follows.

At the commencement of each term, the scholars are to enter the same class to which they belonged at the close of the preceding term. Punctuality and regularity of attendance are enjoined, and no scholar is to be permitted to leave school before the regular hour of dismission, unless the instructor have satisfactory evidence that such is the wish of the parent, master, or guardian.

The schools are to be kept six hours in each day, at the rate of five and a half days a week, with a recess of ten minutes in each forenoon and afternoon. Each school is to be opened in the morning with the reading of a suitable portion of the Bible by the Instructor, during which exercise the scholars shall stand, and maintain a serious deportment.

Each school shall be divided into *four classes*, but these may be divided into *sections*, if the teacher find it expedient. Certain branches of study, with the books in which those branches are to be studied, are assigned to each class. All the scholars in the three highest classes are to be furnished with writing books of a uniform quality, and all those of the fourth classes with slates and pencils. The first and second classes are to be supplied with dictionaries. In the summer, the first class is to be omitted.

Besides the usual class books, each school is to be furnished with a set of diagrams and solids, with maps of the town, the United States, and the World, a small Globe, and a Black Board.

The branches to be regularly taught, are Spelling, Defining, Read-

ing, Writing, Arithmetic, Grammar, and Geography; and whenever in the judgment of the teacher, any scholar is sufficiently advanced to require it, and the parents wish it, History, Algebra, Geometry, Surveying, Astronomy, Natural Philosophy, Chemistry, Botany, Political Economy, and Ethics. The teachers, however, are to see that the pupils are thorough in reading, writing, spelling and arithmetic, before they are advanced to higher branches.

The spelling exercises are to be from the reading lessons, and the more difficult words are to be defined at the same time. The last exercise of the day, in the three first classes is to be from the Testament. Needle work is allowed in the summer schools for one hour of each day. The schools are to be opened and closed with singing, when it is practicable.

At the discretion of the teacher, the following additional exercises are expected. Composition, correcting false grammar, declamation, pen-making, the best method of folding and directing letters, measuring wood and lumber, and keeping accounts.

The teachers are to prevent, as much as possible, the destruction of books, and the injury of windows, seats, benches, and other furniture; and to notify the Prudential Committee immediately when damage does arise. They are also to give early notice to the School Committee of the names of such scholars as are destitute of class-books.

The instructors are to keep, in a book provided for the purpose by the town, upon a plan adopted by the committee, a record of the names, ages, classes, and studies of all who attend their respective schools, showing the amount of attendance of each, with that of their absence;—the number of weeks the school is kept, with the compensation a month; and insert in it such other general remarks as they may think proper: and after subscribing the same, present it to the Committee at the commencement of the examination at the close of the school.

It is earnestly recommended to the teachers to visit each other's schools occasionally, and to meet as often as they can conveniently, for mutual improvement. In the maintenance of good order and discipline, persuasion and gentle measures are recommended, so far as may be practicable. If serious difficulty arise, it is expected that the teacher will embrace the earliest opportunity of conferring on the subject with the committee.

Each family in the town is to be furnished, at their request, with a copy of the pamphlet from which we have collected these interesting facts.

Children in British Factories.

The rapid increase, and the high prosperity of our manufactories, indicates that a very considerable number of our youthful population will soon be employed in them. We rejoice to know, that in many cases, good has resulted by producing regular and salutary habits, which would never have been formed at home. But we need also

to recollect the evils and dangers which are liable to creep in with this change ; and we deem it important to the interests of humanity, to point our countrymen to the state of things in England to induce them to omit no precaution, either public or private, which may prevent similar results in our happy country.

A member of the British House of Commons, during a late discussion upon the 'Regulation Bill of Factories,' stated the following facts.

It rarely happens that any of the persons brought up in factories live beyond the age of *forty*, and the consequence is that the manufacturing districts are filled with orphans. The labor of children, even of the weaker sex, has been so oppressive, that adults must sink under its inhuman pressure. The hours of labor have from time to time increased until now; no constitution, however robust, can withstand the exhaustion. The mortality among children so employed, is much greater than the mortality among other classes of children; it is as one to 229. The average longevity in a worsted mill, employing 400 females, does not exceed thirteen years!

At a factory in Wales, the children are employed from six in the morning to seven in the evening; and every other night they are obliged to work all night. For the night work, they receive *fivepence*. They are allowed scarcely sufficient relaxation for eating their meals.

A surgeon who travelled through the manufacturing districts, found at Manchester, out of 167 children at work in a factory, 47 who were deformed or mutilated in consequence of incessant labor. If the children are found idle during hours of labor, they are chastised—whipped with a thick, double strap, made of well seasoned leather.

At a late meeting at York, on the subject of employing children in factories, Joseph Wood, Esq., asked if it was right that a weakly child should be made to work longer than a convicted felon or a negro slave. 'Is it right,' said he, 'that infant children should be compelled to support their parents, who themselves seek, but seek in vain, to be allowed to labor themselves? God and man forbid it. The glory of this country does not rest in the greatness and splendor of its wealth, in the number of its ships, or its battalions, but in a well fed, well clothed, contented and happy people.'

In the course of the recent investigation of a law case, before the Bolton Petty Sessions, in England, it appeared that there was an arbitrary rule in the factories, that any person found speaking to another during working hours, was subject to a fine of *three pence!* In the course of the evidence it appeared that a little daughter of one of the parties, had *two pence* deducted from her wages, on the day her father was discharged, for being too long in pulling her *cut* out of the loom.

On these and other facts which have already been developed, and on the fate of Mr Sadler's bill in Parliament, the London Morning Herald makes the following comment, which we hope will be duly regarded

by all those to whom are entrusted the control or management of our manufactories.

'The sufferings of the poor and oppressed factory children are not likely soon to be alleviated. Though Mr Sadler's Bill to emancipate them from a state of bondage, as painful and degrading as negro slavery, was carried through a second reading in the House of Commons, its further progress has been stopped, at least for a time, if not defeated.

, It is not—it cannot be denied—that children of a tender age are worked in our factories 12, 14, and 15, and some 16 and 18 hours in a day. Let us take the smallest number of hours, viz. 12, and we say that this alone, as an admitted fact, forms the ground work for legislation. God and nature never intended that half the period of existence of a child of tender years should be consumed in constant drudgery in unwholesome air. We care not how light the labor may be, in one sense of the word, that is, how little muscular power it may require;—the constant attendance upon it for such a length of time, deprives childhood of those necessary hours of recreation, without which disease and infirmity must take possession of the human frame at the very time when it ought to be braced and invigorated by open air, and healthy pastime. It also deprives them of the hours necessary for instruction, whether moral or intellectual; and thus whether the human being be regarded as a mere animal, or a being of higher powers and destinies, it is by this cruel system in the first years of life, cut off from the attainment of the physical energies of the one, and the moral improvement of the other.

'Besides the number of hours in the twentyfour to which it is obviously requisite to restrict the labor of children, it is equally imperative on the Legislature not to allow children of a certain age to be worked in the factories at all. Mr Sadler's bill goes to enact that children under nine years of age shall not be employed in factories, and that the labor of children above that age shall be limited to ten hours a day. What sort of a House of Commons is it, either for intelligence or humanity, that requires specific evidence to show that it is improper and inhuman to place children under nine years of age in the harness of fatiguing and unwholesome labor, and that it is equally improper and inhuman to condemn children above that age, to a continuance of toil beyond ten hours in a day?—a duration of labor, which has been considered too oppressive even in regard to adult felons.

'It is with pleasure we refer to an advertisement in our paper of today, from a society which has just been formed to meet the difficulties of this case, of which his Royal Highness the Duke of Sussex is Patron, and the philanthropic William Allen, Chairman. That society purposes to collect funds necessary to prosecute this great contest, to advocate the cause of helpless children, and 'remove the reproach of infant slavery from this Christian land.'"

School for Engineers at St Petersburg.

Programme relatif a l'Examen publique de l' Institutdes voies de communication, St Petersburg, 1831. (*Russian and French*). *Quarto, pp.* 145.

We have been favored by a friend, with the programme oft he last examination of the Institution for Engineers, at St Petersburg, which presents interesting evidence of the extent to which scientific instruction is carried in Russia. This institution appears to be military, as well as civil, in its character; and consists of four classes, who are styled 'Cadets,' 'Porte Enseignes,' 'Enseignes,' and 'Sous Lieutenants.'

It is a remarkable fact in a school of this character, that the examination is announced as commencing with questions on the subject of religion; which appear to be intended for all the classes, without discrimination.

The fourth, or lowest class of 'Cadets' are then examined in Rhetoric, as applied to the Russian language; Elementary Mathematics, including Arithmetic, Algebra, Geometry, Trigonometry—both rectilinear and spherical; Analytical and Descriptive Geometry; Geodesy, or Surveying, as applied to countries by civil and military engineers; the Elements of Architecture; the Geography and Hydrography of the Russian Empire; and the Elements of Military Tactics.

The third class (or *Porte Enseignes*) are then examined on the Differential and Integral Calculus; Descriptive Geometry, including the theory of light and shade; linear perspective; and the cutting of stones (we presume of precious stones); the second part of Architecture; Statistics and History of the Russian Empire; and Artillery and Temporary Fortifications.

The second class (*Enseignes*) appear to have studied Theoretical Mechanics, under which Hydrostatics and Hydro-dynamics or Hydraulics are included; Physics, a term which is employed to designate the remainder of what we term Natural Philosophy, including the general properties of bodies, solid, fluid, and aeriform, Caloric, Meteorology, Electricity, Galvanism, Magnetism, Acoustics, including the theory of music and optics; and pure Chemistry, involving only the qualities, affinities, and combinations of individual bodies.* In addition to this, the studies of the second class, embrace Descriptive Geometry, including the construction of maps and dials, and Aerial Perspective; the third part of Architecture, including original plans of public buildings and permanent fortifications.

The first class (*Sous Lieutenants*) were to be examined on the art of construction, including buildings, roads, canals, harbors, and mar-

* The arrangement of subjects under the last head, is somewhat peculiar. Affinity; Simple, non-metallic bodies, oxygen, azote, chloric, the combustibles, and some of the new elementary bodies; Hydracids,—hydro-chloric, hydrocyanic, hydro-fluoric and hydro-sulphuric; Metals, divided into electro-negative and electro-positive, and including the basis of the alkalies; and Vegetable Chemistry.

itime works, with original plans; the application of Mechanics to the construction and movement of machines, including the various kinds of moving power; Mineralogy and Geology, and their application to the purposes of life; the application of Chemistry and Physics to the arts; Celestial Mechanics; Architecture, and Strategy.

We are struck in reviewing this catalogue of topics for an examination, with the number of subjects important to private interests and public usefulness, on which our young men who have '*completed their education*,' would be utterly unable to answer a question. How long shall some of the most valuable knowledge for the purposes of life, involving the exercise and cultivation of our most valuable powers, be so generally shut out from a '*liberal course*,' and taught only in connection with the art of destruction!

INTELLIGENCE.

State of Education and Instruction in Europe.

We are indebted to the Bulletin of the Society for Elementary Instruction in Paris for the following facts in regard to the state of Education and Instruction in Europe, which have been delayed contrary to our intentions, but which are not the less interesting, as a part of the Annals of Education, and sometimes as developing or illustrating important general principles.

Education in France.

The French Society for the promotion of Elementary Instruction in Paris has furnished 164 new schools with books, slates, &c., to the value of from 50 to 350 francs each. A manual for those who have just commenced teaching has also been prepared; and it is proposed to decree medals to such teachers as distinguish themselves in their profession.

Seminaries for teachers exist at Strasburg, Bourdeaux, Bourges, St Foix (Gironde), Mende (Isère), Chatillon upon Loire, Dieu le Fit, and Glais. Five of these were established by French pastors. There is also a department for teachers in the college of Verdun.

An association has been formed to provide means for printing and distributing proper books for popular libraries.

In 16 of the departments, situated in the east of France, the number of children in the schools is 1 to 8, or 1 to 12, of the whole population; in some others, the proportion is only 1 in a 100, that is, 12 times less than it ought to be. In those of the Loire, 5-6 of the communes are without any schools. In a report, rendered to the Prefect of the Seine, last September, Paris contained 113 infant schools: 57 receiving 10,341 boys, and 56, 8,905 girls; total 19,246. This is a little more than 1-43 of the population, and hardly 1-5 of the number of scholars which these schools should receive. More than 1-4 are taught according to the system of mutual instruction, nearly 2-3 that of simultaneous, and 1-9, that of individual instruction.

The Society, in the selection of their teachers, pay the greatest attention, not only to the capacity, but the moral character of the candidate, as an object of vital importance. They estimate the number of teachers in England at 20,000, and that of the children placed under their care at 1,000,000.

Among the improvements that have taken place in the schools of Paris, we might mention the additions made to the libraries of schools, the care taken by teachers to enable the scholars to derive benefit from them; and the solicitude with which they have attended the scholars in their career after leaving school.

The association which directs these establishments, has given to Paris the first example of the kind, by opening two Sunday schools. These schools are well attended and conducted with much zeal and talent. The new school that was opened in Faubourg du Temple, last December, contains also a popular Sunday school library.

In the school of mutual instruction in Strasbourg, the scholars are taught both the French and German languages; they exercise themselves in translations; execute even grammatical analysis; calculate, mentally, arithmetical processes; and study the elements of geography. Many advantages have resulted from the introduction of gymnastic exercises into this school. We are too apt to forget that sports and recreations are an essential part of education, that they influence the habits of the mind, and the character; that they may become, even a means of indirect instruction.

Let us consult the statistics of *crime*, and the accounts they present to us of the state of instruction. In 1829, out of 7,373 *accused* persons, 4,523 could neither read nor write; 1,947 could read and write imperfectly; 729 could read and write well; 170 had received a superior degree of instruction. The proportion is not the same for the two sexes. Of 100 men accused, 43 can read; among the women the proportion is but 21 to 100. The proportion varies also according to crimes: 41 out of 100 can read, among those confined for crimes against *persons;* only 38 out of a hundred, among those accused of crimes against property.

The proportion varies also according to age. Among the accused of 20 years old and upwards, there are found 40 to 100 who can read; among those younger, there are but 35; but these results vary much in the different departments of France.

Six young Ethiopians, who have arrived in France within the last two years, have offered a most interesting spectacle, in devoting themselves, in a French seminary, to the studies pursued there, and especially to that of our language. They have, even now, made a very satisfactory progress. At some future day, we trust, they will become zealous missionaries of popular education in their native country, and aid our efforts in that part of Africa. It opens to European civilization that portion of Africa, where Carthage flourished. New colonies have been formed where piracy had established an abode for robbers. The Moor and the Arab expect, from their commerce with France, new lights and new manners. May Algiers and her territory become one great school for the instruction of these numerous colonies!

Sweden.

In Sweden the interest in popular education is constantly increasing. A recent law, requiring a school to be established for teachers, has been complied with. According to the latest accounts, there existed 193 schools for mutual instruction, attended by 12,712 children.

Russia.

In Russia, schools for teachers have been established in the provinces, destined to raise up instructors for the towns and villages of this vast empire.

A law has been passed in Livonia, requiring, in every place of 1,000 inhabitants, the establishment of a school, where children may learn to read and sing. From thence they go to the parish schools, where they are taught writing and other useful branches of knowledge.

Poland.

In 1808, a law was passed, requiring the establishment, in each village, of a primary school for instruction in religion, morals, reading, writing, arithmetic, and the system of weights and measures, and the arts of life. Each school was to have a popular library, suited to its local wants. The inhabitants of the cities and villages were united into societies for the support of schools; each person paying an annual tax for that purpose. All the children between the ages of six and eleven years were required to attend. Before the Poles attempted to break their chains, the seeds of education had begun to germinate. Schools for primary teachers had been organized, and Sunday schools opened in the capital,

and in the provinces, for the children of laborers, which were attended by 1,600 scholars. The Jews alone possessed, at Warsaw, four elementary schools. Since 1820, circumstances have been unfavorable, and education has declined.

Germany.

In Germany, where for more than half a century the interests of popular education have excited a lively solicitude, many distinguished minds and generous hearts have been employed in presiding over this education. Numerous tracts have been written upon the subject, dictated by an enlightened philosophy. Many celebrated men have published a great number of works upon this subject. The whole of Germany, is provided with schools. Everywhere, children of both sexes, without exception, receive instruction. In Prussia, from a population of aoout 10,400,000 inhabitants, 1,600,000 children attend the elementary schools. This is one sixth of the whole population. We find the same proportion in Swabia and in the little principality of Sigmaringen. Sunday schools and evening schools exist everywhere. Here the scholars who have quitted school, continue to come in their intervals of leisure, to cultivate their minds, and acquire useful knowledge. Popular libraries are multiplied in every place, replenished with good books. Seminaries are established for the instruction of teachers. The regulations of their schools are wise, and conceived in a spirit eminently liberal.

Switzerland.

The Swiss, who offer to Europe an example so remarkable of the strength of patriotism and of philanthropic associations, have made great progress in the branch of improvements with which we are now occupied. Everywhere they labor with a remarkable emulation to raise up instructors, to extend the sphere of elementary instruction and to exert a good influence over those children who have quitted the schools. The system of Pestalozzi has been preserved and developed in the institutions of his disciples, M. and Madame Niederer, &c. The respectable Father Girard is now freely shedding over Lucerne the beneficent influences of his zeal, so indefatigable and so pure. His excellent views of education have been recommended by M. Diodati, pastor of Geneva in a work which deserves the attention of all. Hofwyl continues to offer, with increasing success, an excellent nursery for teachers, and a model of rural schools for both sexes. A school of a new kind has been lately opened there under the direction of a daughter of M. Fellenberg. The example given by Hofwyl has already been followed in Germany, Denmark, England, the United States and Switzerland. Societies are formed in the cantons, which are employed in preparing elementary books, and in founding infant and primary schools. The Helvetic Society, which unites all the others, proposes for discussion, questions relating to the subject of primary education. In Switzerland, as in Germany, musical instruction is considered an essential part of popular education. It is introduced into every school, and occupies an important place among the exercises. The societies watch carefully over the state of music in the schools. A celebrated compositor, Nageli, of Zurich, has devoted his talents to this object. Whole choirs of children, in each village, execute, in perfect time, religious and national songs; these exercises infuse into their young minds, elevated feelings of morality and patriotism.

Italy.

Though the greater part of Italy remains indifferent to the subject of education, yet some states form an honorable exception. Tuscany contained, the last year, 20 schools of mutual instruction for boys, and 3 for girls.

In the *Casa pia di Lavoro*, at Florence, 700 poor children receive instruction; adults, who reside in this house for the purpose of labor, are also admitted to participate in it. This beautiful establishment is under the direction of Ridolfi, one of the most generous promoters of popular education. Instruction, in the Tuscan schools is carried so far that the children execute with exactness and precision, grammatical analysis. The enlightened prince, who governs the duchy of Lucca, convinced of the importance of a good education to all classes of society, and of the superiority of mutual instruction, has ordered the immedi-

ate establishment of four schools, two for boys, and two for girls, on this principle, in the duchy of Lucca.

Sicily, Malta, and Greece.

Mutual instruction was introduced into Sicily in 1818, and is rapidly extending. It was also introduced a long time ago into Malta by the Society at London.

Schools are every where rising up in Greece. We can reckon at least 111 schools, attended by 7824 scholars in the Peloponnesus and the islands of the Archipelago.

Turkish Empire.

Among the Turks, there generally exist schools near to every mosque. Almost all the men, and the greater part of the women, know how to read and write. But the pupils read and write very little, except the Alcoran. The rod is their only encouragement to study. It still remains to introduce into the education of this great portion of the human family, useful knowledge and social manners. Many children have recently been brought to Paris to receive a European education. Egypt has already given an example of this kind to the Ottoman empire, in sending a number of scholars to Paris and London to be initiated into the arts and sciences of Europe. Many of them have finished their education at Paris, and returned home, prepared to publish in the language of their country, the most useful French works. A periodical journal is published at Cairo.

The Bulletin also makes the following remarks in regard to education in some parts of Africa.

Africa.

Senegal, for the last fifteen years, owes to France, in part, the germs of instruction which have been sown there, and which are spreading into the interior of Africa. A school for mutual instruction at Saint-Louis counts from 100 to 150 pupils. Among those which have been formed since 1816, 1-3 was composed of black Wolofs. Several have been sent to France to finish their education.

Infant Schools in Africa, and their Effects.

An infant school was commenced through the exertions of Dr Philip and others, at Cape Town in South Africa, in October, 1829, under the immediate care of a Miss Lyndall. In the February following, the number of pupils had increased to ninety. Subsequently to that period, the number of pupils increased to 230, who now form two schools; one, called the lower school, under the care of Miss Lyndal, and the other under the care of two brothers by the name of Buchanan. The aspect of the schools and the progress of the pupils, is represented as equal to anything of the kind in England.

According to a letter from Dr Philip, nothing but the want of funds and of suitable teachers, prevents them from extending the benefits of the system to five times the present number of pupils. He supposes that fifty pupils might be obtained at each of twentyfour different locations, and that there are no means of extending the benefits of civilization among the tribes of Africa, with so much rapidity, as through this medium. 'There is,' says he, 'something in infant schools so novel, so striking, so amusing, to a barbarous people, and so interesting to their children, that generally speaking, there is no difficulty of securing the approbation of the one, and the attendance of the other. There is no community upon earth, in which the infant school system is not of the highest importance; but in our attempts to raise savage and barbarous tribes, it is a discovery of inestimable value. When properly managed, it has in it a power which will elevate the first generation brought up under its influence, above the third or fourth generations of those educated under different systems.'

Education in Austria.

The present monarch of Austria has done much to diffuse useful knowledge throughout the empire. In the various provinces of Austria, exclusive of Hun-

gary and Transylvania, embracing a population of about twenty millions of souls, there exist 24,931 national schools of various grades, containing 1,193,552 pupils, who are taught by 10,252 ecclesiastical teachers, and 21,801 lay teachers and their assistants. This is about *one* in *ten* of the whole population. Besides this, 300 deaf and dumb pupils are receiving instruction in different parts of the country; some of them gratuitously. *Lond. Jour. Education.*

University of Bonn.

The University of Bonn contains 937 students, including 20 who have not matriculated, and 89 lecturers and professors. Of the students who have matriculated, 816 are Prussian born subjects, and the remaining 99 are foreigners.—The studies pursued are as follows; Catholic theology, 249 students; Protestant theology, 156; Jurisprudence, 250; Medicine, 145; and Philosophy, 117. The professors and lecturers are, in Catholic theology, 5; Protestant theology, 7; Law, 13; Medicine, 16; Philosophy and didactics, 6; Mathematics, 7; Natural History, 8; Philology, 11; Modern literature and languages, 4; Fine arts, 2; History, 5; and Political, &c. Economy, 5. *Ibid.*

Seminary for Female Teachers at Warsaw.

A public examination of the Female Seminary for Governesses, and of the preparatory boarding school attached to it, was held at Warsaw, on the 20th, 21st, and 22d days of December, 1831, at which the Polish minister for ecclesiastical affairs and public instruction, presided. It opened with examinations in religion and morals, after which the pupils afforded proofs of their progress in modern languages, and the literature of Poland, France, and Germany. The business of the first day closed with music, in which they were accompanied by other instruments in their performances on the piano-forte. The examinations of the following day had reference to geography, history, arithmetic, domestic economy, and the science of education. These were succeeded by the exhibition of drawings of needle work on the part of the pupils. The last day was devoted to inquiries into the boarding-school, in which the teachers, after they have completed their education in the upper class of the institution, commence their duties as governesses, under the direction of appointed professors. The examinations in this department were conducted by the governesses themselves, and when they were ended, the names of those who had most distinguished themselves, were publicly announced. The Princess Gedroyz, (now wife of the minister) then distributed wreaths of gold and books to the most meritorious; and seven of the pupils, who had successfully completed their three years' course of education in the upper department, and acquired sufficient proficiency in the practice of teaching in the lower, received letters patent, indicating their acquirements and ability. *Ibid.*

Seminary for Teachers at the Sandwich Islands.

It is extremely gratifying, to observe the progress of education at the Sandwich Islands. A view of the incompetency of the five hundred or six hundred teachers now employed in the schools, has led to the determination of establishing at Lahaina, a school for the education of teachers. It is to be under the superintendence of five directors, 'whose duty it shall be to watch over the interests of the school; to point out the course of instruction to be pursued; and to make an annual report to the mission, of the state and progress of the school.' They are also to examine the school, the plan of instruction, and the progress and the qualifications of such as seek admission to it, and make an annual report on these several points. Mr Andrews is appointed the principal.

The number of students for the present year is limited to fifty. Of this number, Hawaii may furnish 18; Maui, 14; Oahu, 10; and Kanai, 8. The king and five of his favorite men are also permitted to attend. But this number may be increased hereafter according to the means which may be afforded.

After June of the present year, every scholar on entering the school, must be able to read well in his own language, must be able to write a neat, plain, legible hand, and be acquainted with common arithmetic, and the fundamental princi-

ples of geography; and none are to be admitted until they have been examined and approved, by at least two of the directors.

The course of study is not yet fully determined. It is designed, however, that the scholars shall be put forward, as fast as they become proficients in any one branch, to another of the next importance; and that next to geography and arithmetic, they shall be instructed in composition in their own language; and such other studies as the board may direct. The study of the doctrines and duties of the word of God, is to be a prominent object.

The year is to be divided into two sessions of five months each; and at the close of each session, a public examination will be held in the presence of the directors and all who may choose to attend. The length of time which the students shall be required to attend, will depend on circumstances.

It is intended to connect a piece of land with the institution; and, as far as practicable, to introduce the manual labor-system; that the scholars may not only support themselves, but be enabled to furnish their own stationary, and such other articles as may be necessary in pursuing their studies.

Thus, according to present prospects, the inhabitants of the old countries, and even of intelligent New England, are destined to learn wisdom on *this* subject, from the islands of the Pacific.

London and Edinburgh Charity Schools.

The most useful charity school in London is called *Christ's Hospital*. It was founded by Henry the Eighth, and first opened in 1552. Its object is principally to give to young and destitute boys a thorough knowledge of writing and arithmetic, and fit them for trades, or merchant's counting-houses. Its expenses are immense, not less at present than £30,000 a year, of which £1,300 are paid to the officers and servants. The number of pupils is generally about 1,200, who have a uniform dress, the most prominent parts of which are a blue coat, and a flat, round, worsted, black bonnet. Their fare is plain and wholesome; and they sleep in wards, kept in a very cleanly state.

The above number of pupils includes two mathematical schools, connected with the institution, one of which was founded by Charles the Second, and contains 40 pupils, and the other by a Mr Travers, containing 37.

The trustees of the establishment have also established a school at Hertford, to which they send the younger part of their children to the number of about 500. As fast as the oldest pupils of the Hospital are apprenticed, others from the Hertford school are permitted to take their place. All the girls belonging to the institution are educated at Hertford. One boy is sent annually to Cambridge, and one every seven years to Oxford.

The trustees or governors choose their own officers and servants, male and female, and in such number as they please. The donation of £400 constitutes the donor a governor for life.

Charter House is another benevolent institution in London, founded in 1611. Besides making provision for 80 decayed persons, its funds support 44 boys in the study of the classics, within the institution, and 29 at the Universities. Those who are educated at the institution, are under the care of a master or superintendent, a preacher, a head schoolmaster, and a second master.

The following are some of the most distinguished charity schools of Edinburgh.

Herriot's Hospital was established in 1659, and educates 180 poor and fatherless boys, freemen's sons of the town of Edinburgh. They are instructed in reading, writing, arithmetic, and Latin. With such as are destined to a trade, a donation of £50 is given, when they leave the Hospital; and those who choose an academical education, have an annuity of £10 a year, for four years. The whole is under the oversight of a treasurer, who has under him a house-governor, housekeeper, and schoolmaster. The edifice is very splendid, and cost £30,000. The annual income of the Hospital is £8,000, and is rapidly increasing.

Watson's Hospital contains 60 boys. It was founded in 1738. The boys are genteelly clothed and liberally educated. Those who choose a University education, are allowed £10 a year for five years; those who go to trades, £20 on leaving the institution, and £50 more if they conduct well, at the age of twenty-five. They are under the immediate inspection of the treasurer, schoolmasters, and housekeeper.

The Merchants' Maiden Hospital was established in 1695, by voluntary contribution, for the maintenance of young girls, daughters of merchants, burgesses of Edinburgh. It maintains 80 girls, who, on leaving the house, receive from $15 to $25, from profits of work, and four of them receive more than this, viz. about $64. This school has a most splendid edifice, 180 feet long and 50 in height.

The Traders' Maiden Hospital, founded in 1704, supports 50 girls, on a plan nearly similar to that of the former, but its revenue is only £650,—less than one third as great. Both these foundations have shared very largely in the bounty of a widow lady, Mrs Erskine.

Gillespie's Hospital is an asylum for old men and women, and also a free school for 100 poor boys, in which they are taught reading, writing, and arithmetic. The title of admission into this school is, poverty,—not under six years of age, nor over twelve. There is no limitation as to place of residence. This establishment was begun in 1801. It was endowed by a gentleman who acquired a fortune by trade in *snuff and tobacco*.

New York Asylum for the Deaf and Dumb.

We have received, through the kindness of the Secretary of the State of New York, a Report on the instruction of the Deaf and Dumb in that State, from which we draw the following facts.

The building of the institution is situated about three miles and a half from the City Hall, on the middle road, or fifth avenue, about midway between the North and East Rivers. The situation is elevated, pleasant, and healthy.

There are nine acres of land leased to the institution, for the purposes of cultivation. A part of the time of the boys is usefully employed in cultivating an extensive garden, from which an abundant supply of vegetables for the whole household has been derived. An experienced gardener is employed, who superintends and instructs the boys in their labors.

A convenient building has been erected, in which are workshops for tailoring and shoemaking. Competent persons are employed to superintend these shops; and in addition to giving employment and useful instruction to the boys out of school hours, the children in the school who are not provided with shoes and clothing by those who send them there, are supplied from these shops, at a moderate price, to those who are able to pay, and in many cases without any compensation whatever.

The girls, when not engaged in school, are under the charge of a matron, who instructs them in sewing and in making and mending their clothes, and such household employments as they can attend to, without interfering with their school studies.

The lodging rooms of the pupils are spacious, and in all respects comfortable. Provision is also made for bathing. There is a common dining room where all the scholars assemble for their meals, in company with the superintendent, teachers, matron, and steward. Everything relating to the lodging and accommodation of the pupils appears to be well calculated to promote their health and comfort.

The rooms appropriated to instruction are divided by partitions and screens; and each class is furnished with a room, so that the exercises of one do not interfere with those of another. Each class is supplied with large slates of good quality, and with proper books for the purposes of daily instruction.

In the pursuit of mechanical employments, each trade is provided with a separate apartment.

The Principal, Mr Peet, resides in the Asylum building with his family, and has the general direction and control of all the concerns of the institution. A physician also resides in the building, who procures medicine, and has charge of the sick, under the direction of the Principal. Mr Peet is assisted by Mr Vaysse, a well qualified professor of the Royal Institute of Paris, and other teachers of good talents and character.

The system of government and discipline is designed to be strictly of a parental character, and the whole establishment, in doors and out, is stated to be

arranged and conducted with all the care and solicitude which pervade the operations of a well ordered family.

A chapel has been fitted up in an appropriate manner for the accommodation of the pupils in attending morning and evening prayers and religious worship on the Sabbath.

AMERICAN LYCEUM.

In the present number, we have given the account of the proceedings of the Lyceum, furnished us by the Secretary. In future numbers, the papers presented to the Lyceum, will be published. We did not notice, until too late for correction, an error in the MS. In the amendment to the Constitution, the subscription for life membership should be $100, in place of $50.

NOTICES.

The North American Arithmetic, Part Second, uniting Oral and Written Exercises in corresponding chapters. By Frederick Emerson, late Principal in the department of Arithmetic, Boylston School, Boston. Boston, Lincoln & Edmands. 12mo. pp. 192.

Key to the North American Arithmetic; Part Second. For the use of Teachers. By Frederick Emerson. Lincoln & Edmands. 12 mo. pp. 54.

Our list of arithmetics, in a former article, comprised more than 50 works; but we think there was still room for Mr Emerson's. We are gratified, indeed, that a person who has devoted so much time to this subject, is still occupied in endeavoring to aid the children of our schools, in a study so often rendered dry and uninteresting, by the want of a suitable work.

Mr Emerson's First Part, is designed to make the pupils familiar with the 'ground rules' of arithmetic, as they are termed. The present work is intended as a supplement to it, for pupils who have been taught to add, subtract, multiply and divide numbers mentally, as far as ten. It consists of two systems, the *oral* and *written*, which may be learned successively or simultaneously, according to the progress of the pupil. We think the author describes correctly what *should be* the character of such a work, when he announces his design of making it '*not a record of the science*,' but '*a system of induction*,' through which the pupil may be led to the discovery of arithmetical truth, and the practice of arithmetical operations. The *scientific* order, as he properly maintains, ought to give place to the *practical*; and the whole be arranged, so as to meet the actual wants and powers of the pupil. We think Mr E. has redeemed his pledge. Exercises are made to precede rules; and exercises too of a kind, not only practical in the abstract sense of that term—but practical and intelligible to a child. In short, we consider the work as a fair example of *a good plan, well executed*. The illustrations of fractions are simple, yet complete; and we know not of a greater victory achieved by modern system of instruction, than the reduction of this subject—the ancient terror of the school room—to a form more easy and intelligible, than the plain operations of addition once had.

We are gratified by the frank avowal of Mr Emerson, concerning the Pestalozzian origin of the inductive system, and its application to Arithmetic, in which he claims only *his own mode of presenting it*—and not less with the modesty and firmness with which he calls upon others to allow him the enjoyment of what is *really* the *fruit of his own labors*. The water of the ocean is common property, and steam is no new discovery; but every man has a right to the advantages produced by his application of a portion of the one—and the power of the other, in the movement of a boat. Let those who suppose that the mere

commonness of a *principle* excludes an author from all title to reward, undertake a compilation of this kind, and they will soon learn, experimentally, 'that the laborer is worthy of his hire.'

We hope that a method so long practised by skilful teachers, as that of *classing pupils for arithmetic*, will not much longer need to be recommended; and we regard teachers as much indebted to modern arithmeticians for the facility they have afforded in practising it. We cannot but hope also, that the 'Key,' which we doubt not will *now* be very useful to some inexperienced, diffident, or overburdened teachers, will speedily become unnecessary, and that every teacher may have the facility, and *be allowed the time* (a circumstance not less important), for performing the operations at the same moment, and with the same rapidity as his pupils.

A Manual of Instruction in the Art of Singing. Prepared for the American Sunday School Union, by E. Ives, Jun. Revised by the Committee of publication. American Sunday School Union, Philadelphia. 8vo., pp. 40.

The American Elementary Singing Book; designed as the first book for the study of Music, by E. Ives, Jun. Principal of the Philadelphia Musical Seminary. Hartford, F. J. Huntington. 18mo., pp. 108.

The opinion has long prevailed to a very considerable extent, that music cannot be taught to children. And indeed it has been supposed that there was something very difficult or mysterious in this art, which could never be understood or enjoyed, except by a privileged few, even in mature age, who were favored with a 'musical ear.' It is, however, beginning to be understood, that the elementary principles of music are very few and very simple, and that they may be brought down to the comprehension of young children—that such children may be taught to read music, (or sing by note) as accurately and as easily as they may be taught to read their native language accurately, and indeed much more so, because the sounds indicated are invariable. It has not been anything abstruse or difficult in music itself, but rather the confused and unnatural manner in which it has been presented to the mind, that has prevented it from being understood.

It has always been supposed necessary for a learner to go through with the tedious task of committing to memory rules totally unintelligible, and for which he could see not the least reason, or discover any satisfactory explanation.

Besides, the principles of music have been presented to the mind of a student, even by the best teachers, in such a confused and undigested manner as to render them very difficult to be understood.

The idea of arranging the principles of music in a simple, natural, and inductive manner, did not originate with Pestalozzi, but was first made public by him and his coadjutors, Pfeiffer and Nageli; and it is no small commendation to the books prepared by Mr Ives, to say, that they have been compiled on the general plan of these authors We regret that with the obvious internal evidence of this fact, Mr Ives has not pursued the course of Mr Emerson, of whose frankness we have expressed our admiration; and we think he owed it to himself to mention men, so much respected as the founders of this system.

While we are gratified to know that Mr Ives had previously pursued a course much more rational and successful than the ordinary one, and has introduced some improvements of value, we think he will have the best title to credit and gratitude in appearing as the advocate and promoter of a system which has the admiration of the world.

In this system, the elements of rhythm or time are first taught, and it is certain that a class of children of four years old may, by a regular course of practice in this department, acquire that which has been supposed almost impossible, which so few have acquired, and which is undoubtedly the most difficult and most important branch of music, in keeping time.

In both of the above works, Mr Ives has omitted to give the signs for rests, simultaneously with their corresponding notes, but has reserved them until after the introduction of melody—a deviation from the original plan which we cannot approve

In teaching of Melody, Mr I. has introduced a variety of interesting Songs

and Hymns, illustrating the principles which he explains—thus combining amusement with instruction. This is undoubtedly a valuable improvement, and will render the books valuable to children under any circumstances. The music to those songs and hymns is in general very chaste and appropriate, and cannot fail to be interesting both to children and to adults. We should have been better pleased, however, if he had not sometimes employed the same melody both for sacred and secular words. So strong is the power of association that the child who first learns a melody to the words—

Now the spring is coming on,
See, the snow and ice are gone;
Come, my little snow-drop root,
Will you now begin to shoot—
While the spring is coming on,
[Infant School Book, p. 21,

will not readily get rid of the impression when called upon to sing to the same succession of notes—

Sing, my soul, his wond'rous love,
Who, from yon bright world above,
Ever watchful o'er our race,
Still to man extends his grace,
Sing, my soul, his wond'rous love.

There is also an occasional want of adaptation, or appropriateness between the music words. See Norwalk, p. 14, Sunday School Manual—and 'Now I lay me down to sleep,' p. 36, Infant School Book. We know very well that these musical examples are given to illustrate the chromatic scale, and as such illustrations, they are very fine, but they are very far from expressing the feeling contained in the words.

The third branch of musical education in dynamics or the force of notes, e. g. soft sound, &c. has been altogether omitted in the Infant Book. We regret this, because we consider that some of the greatest beauties and most striking effects of music, consist in the proper application and execution of this department. It is besides, a department of the art which has never been systematised or treated as a separate branch of musical instruction in any treatise until that of Pfeiffer and Nageli.

It is, however, briefly noticed in the Sabbath School Manual, page 36, from which a sufficient idea of the manner of teaching may be obtained.

We think that both of these works cannot fail to be interesting to those who are interested on the subject of music; and it is ample recommendation to say that they are so well, and so clearly drawn up, that any teacher may obtain from them a sufficient knowledge of the Pestalozzian system for all practical purposes. We consider the public as much indebted to Mr Ives, for the first introduction of this method of instruction into the United States, by his own unrewarded efforts in 1830, and for the perseverance and success with which he has continued to labor in the cause, in the instruction of classes by the preparation of these books.

It was a part of the original plan of Pfeiffer and Nageli to publish their elementary lessons on a series of large cards. A set of the original cards has been used for sometime by Mr Ives, and he has found them so valuable that he has prepared a series for American schools, which have been published by the American Sunday School Union. We are persuaded that those who use them, will regard them as one of the most valuable gifts which that important institution has bestowed upon the children of our country.

The value of this system of instruction has been fully tested in the United States within the two years past by Mr Ives, in Hartford and Philadelphia, and by Mr Lowell Mason, in Boston. In all these places, Juvenile Choirs have been trained to read music with ease, and have given evidence in public concerts, that a knowledge of simple, popular, and moral songs and hymns in the German style, is perfectly attainable by children, and may be made a source of incalculable pleasure and improvement to them and to their friends. A Juvenile concert recently held by Mr Mason, in Boston, excited so much interest that its repetition was demanded, and a crowded audience again attended.

We are happy also to know that the experiments made in common schools have been successful, and have seen that the effects on the pupils are such as we formerly described them.

The Youth's Book on Natural Theology—Illustrated in Familiar Dialogues. With numerous engravings. By Rev. T. H. Gallaudet, late Principal of the American Asylum for the Deaf and Dumb. Hartford; Cooke & Co. Royal 18mo, pp. 248.

'O Lord how manifold are thy works; in wisdom hast thou made them all.'

In looking over the works of Mr Gallaudet, for children, the first points which strike us forcibly, are the style and manner. None but he who has spent much time with children, both in the family and the school, can adapt himself so successfully to the juvenile taste and understanding. In the Youth's Book on Natural Theology, the author has most happily combined simplicity and plainness, with elevation and dignity of style. In this respect we regard the work as one of the most perfect models we have seen. The points in which we have most admired in the plan of the work, are the strictly inductive method which is adopted, and the striking and minute manner in which definitions of terms are given—not by a set of naked synonymes, but by a patient course of explanations, which leaves the impression of a word as distinctly and strongly on the mind, as the result of a demonstration in mathematics.

But the *subject* itself is well chosen. There is no better method of leading the youthful mind to the 'God of nature,' and of revelation too, than '*through* his works.' Few, if any children, can be found who do not take a deep interest in the study of animated nature; and Mr Gallaudet has selected illustrations of his subjects from a department of this field, more captivating if possible, than any other; so that while the child is charmed with the subject itself, and the moral application can be made with the surest prospect of success, he is taught some of the first elements of a knowledge of the animal structure—a knowledge which we deem of the highest importance to his future well being; and we know not on what principles the study of that physical frame, which is the habitation of an immortal spirit, has been so long excluded from our schools.

The study of Natural Theology, judiciously conducted, also serves as an introduction to other sciences, besides physiology. The child imbibes many important facts and principles in natural philosophy, chemistry, botany, and zoology.

Perhaps no work in this department has done more good than Paley's. Yet this is obviously too elevated in style and sentiment for children, and we have seen no attempt made to bring the subject before their minds in a simple manner, so successful as the present.

In one or two respects at least, Mr G. has improved upon the plan of Paley. He has seized upon one of the *most striking* natural curiosities in the world with which to commence—instead of the eye, which is *curious* indeed, but less striking to the young mind. He has also confined himself for some time, to a few points, and has amplified and repeated and enforced his illustrations, until those points are clearly understood, before proceeding to others. For example, in conversing on muscular motion, the wonderful structure of the human arm is dwelt upon very minutely, and reiterated with that patience which none but a practical teacher would ever bestow. We could wish that the engraved illustrations were more numerous, especially in regard to this topic.

We admired the 'Child's Books on the Soul,' for we believed such a series of books to be wanted; and from the hand of the very individual from whom they came. But a 'Youth's Book on Natural Theology' was wanted still more, for reasons which are fully and clearly set forth in its preface. If the present work should have but a measure of that popularity which its intrinsic merit and the exigences of the times demand, it is easy to foresee that it will have a rapid and extensive circulation. We trust it will have a wider range than even the family, and Sunday school; and we hope at no distant day to see it enter our elementary schools; nay more, we believe it will even find its way into many a high school, whose teachers know how to appreciate the real wants of their pupils, or estimate their capacities.

The form of the volume is convenient and the mechanical execution good.

ART. I.—PHYSICAL EDUCATION.

MR EDITOR—While *mens sana in corpore sano* has become a common place in education, it is possible that the inferences which may justly and legitimately be drawn from it, would be startling to many of your readers.

If it were laid down as a fundamental principle—a *sine qua non* in education,—that everything should be avoided which interferes with a full, and complete, and harmonious development of the body, during the years of early education, the principle would doubtless be admitted. We might even be permitted to go farther, and point out many of the particular instances which require attention. We might speak of neglect of temperature, air, and exercise; of errors in the structure and internal arrangement of school-houses, and of a bad position of the body in writing, &c. Whether our remarks were really *felt* or not, there is little doubt but at this day most persons would assent to their truth.

But when we come to affirm that it is the imperative duty of *every instructor*, to use as direct efforts to improve every function of the physical frame, as to cultivate and improve every faculty of the mind, or affection of the soul, we are stared at as mystical, or regarded as visionary. No arguments are adduced against us, it is true, for none are to be found but ridicule. 'The education of the sight, of the hearing, of touch, of the hands, arms, lungs, stomach! What has the infant or common school instructor to do with these?' we are reproachfully asked.

The infant and common school instructor *has* indeed nothing to do with them; that is, he *does nothing*, as a general rule, at present;—and this creates the necessity of pressing the subject upon the attention of the community, in order that instructors may feel that a responsibility of this sort does, in fact, devolve upon them. It is desirable that they should feel, and deeply too, that the *preservation*—and not merely the preservation, but the *improvement* of their pupils' health, is a positive and imperative duty—one which they must not longer neglect.

Most parents, as well as teachers, are satisfied if the children committed to their charge sustain, while under their guidance, no positive injury; *do not actually become diseased.* It is questioned whether one in a hundred has any higher aim than to keep the pupil from getting sick; and even this is more than we actually accomplish in every instance. The health of many children does become seriously impaired during their attendance at school. And were it not a well known fact that God has so constituted us, that during our early years we are exceedingly tenacious of health and life, and our systems not easily so much injured that the results are immediately obvious, I should expect that the number of those who would sustain immediate and apparent injury, would be greatly multiplied.

But what parent or teacher would be satisfied with a child's progress at school, merely because he did not *lose* anything from quarter to quarter, or from year to year? Would it be a subject of much self-congratulation, that the child know *as much* at the *end* of the term as at its *beginning?* Or what rational parent would be satisfied with one whose mind should merely *grow larger* from term to term, without acquiring additional *strength;*—that could recite more books, but had gained no judgment, or discretion, or common sense, by the processes of instruction? Who would not pity the individual, whose understanding at *twelve*, should be the same as when an infant at *four*—and in whom there should be no other evidence of progress than the fact that his memory was burdened with a load of the ideas of others?

Should we then rest satisfied with the child's physical progress, merely from the fact that he grows taller? Should not his strength also increase constantly? It certainly should. Not only should every obstacle be removed which would retard the efforts of nature to develope strength and vigor, but the most efficient direct means should be daily used to give not only to the physical frame as a whole, but to every organ, the utmost degree of strength and energy. Nor should these efforts be limited to a few years of early life. So long as the body is the vehicle of an immortal mind and spirit, so long should we make the most assiduous and untiring exertion to give it the utmost degree of vigor and healthful activity of which it is susceptible.

This would be desirable, even were it our highest object in so doing, to increase the pleasure and enjoyment inseparable from a full flow of animal spirits, and firm and vigorous health. But when we consider how much more valuable the results are to the mental and moral being, its importance is enhanced almost beyond the powers of description.

The body of an individual, in whom the processes of nature are not thwarted either by too little or too much task-work, or too much confinement,—who has labored moderately on the farm, for example; whose lot it has been never to be immured within the walls of *any prison;*—the body, I say, of such a person, in this climate, actually increases, often in size, but always in strength and vigor, till the age of thirtyfive or forty. This, I am persuaded, is properly the age of manhood, physical and mental; and he whose body or mind becomes stationary in these respects at a much earlier period, is the subject of premature development, and must be the victim of its consequences. No person, from the cradle to forty years of age, should rest satisfied to have his health remain stationary a moment, so long as it is in his power to render it otherwise.

I am not here attempting to defend that fastidious and whimsical attention to the subject which often accompanies the dyspeptic, and is in fact a prominent symptom of his disease, but a rational and manly attention to the formation of such habits as will not only prevent those diseases which result from neglect, but when they shall become universal, greatly change the aspect of the whole civilized

world. I question if there is another principle, which, if carried out into practice in all its bearings, would do more for the interests of our race.

Instead of reaching manhood at thirtyfive or forty, and then remaining stationary to sixty before we begin to decline, an immense majority of mankind become stationary at twentyfive, (and many at twenty), and at forty are on the decline. It would be quite within bounds to affirm, that upon the average we lose ten years of the most *efficient* period of life, from ignorance or inattention to the improvement of the physical frame, during that period which was assigned by the Author of nature for this purpose; and besides this, render ourselves less efficient and happy for the whole subsequent period of our earthly existence.

Art. II.—On the Division of Labor in Common Schools.

[The following is an extract from an Address delivered by the Rev. Dr Bishop, before the Western Academic Institute of Cincinnati, in June 1831. Whatever may be thought of the particular *plan* here recommended to the 'West,' we are persuaded our readers will find not only the present extract, but the whole discourse, replete with valuable thoughts on the subjects of education and instruction. It was published in the first number of the 'Academic Pioneer' —a work to which we have adverted on a former occasion.]

Every person who has paid the least attention to the subject, is convinced that the state of our common schools generally, is, by no means, corresponding to our improvements in other departments. But no good reason can be assigned why things should continue always so. The same kind of enterprise which has converted extensive forests into fruitful fields, and which has studded our river sides, and valleys, and mountains, with villages and cities; and which has connected the distant and almost inaccessible points with easy, and safe, and expeditious modes of intercourse,—this same kind of enterprise, if only properly directed, would, in a very few years, erect a common school, of a new and a superior order, in every village, and in every settlement, and thus put intellectual, and moral, and religious improvement of a high standard, within the reach of every child, and of every youth in the land.

No additional legal enactments, are necessary to accomplish this object. Personal and voluntary exertion is all that is necessary. Legislative enactments, with respect to education, are pretty much like the charters which were given by the European sovereigns to the first settlers of America. Not without their use, in their own proper place, but useful only to a very limited extent; and of no use whatever, in any case, without extensive, and vigorous, and continued enterprise.

In the case of common school education, theory and practice must, as in other cases, go hand in hand. Something must be done, and

done immediately. Something great must be done. It must correspond in all its leading features with the other improvements of the land. To continue the old modes and be stationary, will not do, any more than pack-saddles and flat-bottom boats would now be sufficient to carry on the communication betwixt Philadelphia and New Orleans. We need, and we must have action—extended, vigorous, and varied action. One improvement will suggest another. Even mistakes in theory, and foolish and extravagant plans in practice, will have their use. Individual loss and temporary embarrassment will, in the result, be general good; and lead to solid, and lasting, and national benefit.

In comparing the state of education in our common schools, with the improvements of the country and age, there is, perhaps, nothing in which they are more dissimilar than in the application of the principle of the division of labor. Enter almost any of our common schools, and you will find one man teaching, or professing to teach, almost every thing at one and the same time. This is not the way in which business is done in any other department, in any society which is the least advanced above the savage state. The perfection of almost every mechanic art, and the cheapness of the articles produced by that art, depend chiefly upon the division and subdivision of the labor of those who are employed in it—upon the common sense principle, that one man can attend only to one thing, at one time; and that he who is to be perfect, or is to rise to eminence in any one thing, must, in all ordinary cases, devote his life exclusively to that one thing.

A common school, to be efficient, and to correspond with the other improvements of the age, ought to be divided into distinct departments.

In one department ought to be taught, and taught only, the alphabet, including the pronunciation of the vowels and dipthongs, and words of from one to four syllables. In a *second* department, ought to be taught Arithmetic, from Notation to the Single Rule of Three. In a *third*, I would put Reading, and Spelling, and English Grammar, and Penmanship. In a *fourth*, I would put Geography, with Sacred History, and the History of the United States. And in a *fifth* department, I would put all the higher branches of Arithmetic, with the Elements of General History, and of Mental Philosophy.

The advantages of having some such distinct departments, would be these: 1st. The elements of every distinct article would thus be presented to the young mind, distinctly and clearly; and hence, in the most of cases, every thing would be fully understood, from the very beginning. 2. A habit of forming clear and distinct conceptions, would thus be early acquired. The common mode of teaching children, is extremely unfavorable to this important branch of mental discipline. 3. A competent teacher would, under an arrangement of this kind, give a great deal more instruction on any one subject within a given time, than in the ordinary mode, and with a great deal less animal exhaustion.

It is believed that an arrangement of this kind is perfectly practicable.

In a city or village where there must be a number of schools, and some of them nearly within sound of each other, nothing more is necessary for an arrangement of this kind, than to put these schools upon the same footing with the mechanic arts, or with the retail stores. Let every man deal in his own article, and keep always on hand the best of the kind in his line of business, and he will soon have an abundance of custom, and be able to command his own price. One teacher may, indeed, if it should be found necessary, teach all that is included in the above enumeration; but let him have distinct hours, and distinct parts of the day for every department, and let the particular time devoted to that particular department, be fully and faithfully employed.

In a country neighborhood, where there can be only one school, there may be some difficulties in the way of an immediate arrangement of this kind; but all these would soon give way to a steady and efficient system.

It is a great mistake to suppose that the improvement of children, and of young people, generally, is in proportion to the number of hours that they are confined to their books. Every person under the age of ten or twelve, ought to sleep fully the one half of his time; and he ought to spend other six hours of the twenty-four in healthy and playful exercise. Under this broad principle, had I the management of a common country school, I would not, unless for the sake of punishment,* keep any scholar, under the age of ten, in the school room more than two hours at one time. My rule would be, 'be busy and get your lessons well, during the study hour or hours, and you shall play the one half of your time.' Under this general rule I would spend, if necessary, six or eight hours daily; but I would never have any one pupil in the school room more than two hours at one time; and I would always have all that were in the room together attending to the same thing. And in this way, I am persuaded, both upon general principles, and from numerous experiments, that as much may be taught and learned in three months, as is usually taught and learned, in the common mode, in one year.

Let us now connect a plan of this kind with a remark already made. It has been said that in such a state of society, as is at present in the free states of the valley of the Mississippi, the learning and information, and mental culture which have hitherto been considered as peculiar to colleges and universities, may be incorporated with all the mechanical, and commercial, and field, and household labor of the region.

Suppose a mode of instruction can be introduced by which as much knowledge and improvement may be communicated to children and young people, in three months, as has hitherto been communicated in one year; and suppose, also, that this mode of instruc-

* Nor do we believe, that upon reflection, he would resort to it as a *punishment*. The effects would be decidedly unhappy.

tion requires only one half the number of hours of daily attendance that the present modes require; suppose all this, and then all the boys and girls from the age of seven to fourteen, may without any inconvenience be employed in some profitable manual labor, from three to four hours daily, while they are attending the English school in the neighborhood; and in this way, not only habits of industry and economy would be formed, and cherished, and perfected, but a sufficiency in most cases, would be earned by the scholar himself, to meet nearly all the expenses of his education.

Add to all these suppositions, that there is an infant school in every promising village, and that in every second or third county, there shall be an Academy, in which shall be taught Algebra and Geometry, and the Latin and Greek languages; and the majority of the youth of our land, may assist their parents to a considerable extent in carrying on the ordinary labor of the family, and by the time they are fourteen years of age, may acquire an education equal to what has hitherto been considered necessary for admission into College.

Art. III.—Education in Greenland.

We have been both amused and instructed by a Review of two works on Greenland Missions, in the British Sunday School Teacher's Magazine.

Nothing interested us more than the scheme of the native Greenlanders for educating the rising generation. Their system of instruction is obviously adapted to the ultimate station they have to fill,—*a preparation for life*,—which, as the Reviewer very justly suggests, is not the case with one half the plans of tuition among the more enlightened nations. Let us then condescend to learn from them this important lesson.

The education of boys is thus described in an extract from one of the works alluded to.

'As soon as the child can make use of his hands and feet, his father puts a bow and arrow into his hand, that he may acquire dexterity in the use of those weapons by shooting at a target. He is also exercised in throwing stones at a mark by the sea-side, or else his father gives him a knife to carve playthings with, in order that the ingenuity necessary for the construction of a *kayak* may be acquired. Towards his tenth year, the Greenland youth is provided with a kayak, and taught to practise rowing, oversetting, and rising, fowling and fishing, either in solitary excursions, or in company with other boys. In his fifteenth or sixteenth year, he must go with his father to catch seals. He that does not acquire this art, is despised to the last degree, and is obliged to subsist on women's diet.'

The education of females is similar in character, and is briefly described as follows:—

'Till they are fourteen years old, they do nothing but chatter, sing, and dance, fetch water, or perhaps wait on a child. But afterwards they must sew, cook, and dress leather; and when they advance farther in years and strength, they must help to row the women's boat, and build houses.'

'To row boats and build houses' then, form the finish of a young lady's education in Greenland. (How different the state of the sex in Christian countries!)

No higher aim seems contemplated by the education of either sex, than merely to enable them to procure the means of gratifying their physical wants. Nothing is found here which deserves the name of intellectual improvement; and as respects religion and morals, the case is, if possible, still more deplorable.

Some of the Moravian brethren have long been devoted to the intellectual and moral instruction of these poor people. The practice of catechising was first introduced, and an elementary school was then commenced. A school for singing was also established soon after.

'Every morning and evening they prayed with, and catechised these poor heathen; and on Sundays, a passage out of the Bible was read and explained to them. They began with five children. Although the difficulty of fixing the attention of their Greenland pupils, and the apathy of their parents, who could not see what advantage was to be derived from reading and writing, rendered the management of this school in the beginning very laborious, yet the toil of the brethren was soon amply repaid, and much satisfaction was experienced in their progressive improvement. On Christmas eve, one hundred and five of the young of the flock met and sung a hymn, with cheerful voices. During the winter of 1829, the school meetings were not interrupted, even in that cold climate; and the progress made by the children, in reading the scriptures and hymns, was exceedingly pleasant. In every family there were some of these little ones who instructed and edified their parents and other inmates, by reading the scriptures and singing in the long evenings. When the schools were closed in the summer of 1830, the examination proved highly satisfactory.'

The teachable disposition manifested by the young people and children, and the piety of their demeanor, afford a striking contrast to their former degraded moral condition and plan of education; but when we consider the *means* and *efforts* employed by the indefatigable Moravians, we cease to wonder at the results of their labors.

Art. IV.—Practical Lesson.

Lesson V.—Objects. Measures of Length.

This book, we have said, is a foot long. Here is Easy Lessons; is that a foot long? 'No.' Let us take *two* of them, and place them on the dictionary. Both of them are just as long as the dictionary. How long

are they both then? 'A foot.' How long is one of them? 'Half.' Half what? 'Half a foot.' Very well. Now point out to me all the books in the room that are just half a foot long. Now what books are half a foot wide? Are there any half a foot thick? What else does the room contain that is just half a foot long, besides books? What half a foot wide? What half a foot high? What half a foot thick?

Let us find something a *quarter* of a foot long. Here is my pen-knife. With the blades shut, this is just a quarter of a foot in length. See if you can find any thing else a quarter of a foot long, wide, or thick. This great dictionary is just a quarter of a foot thick. Some of these books are about a quarter of a foot wide. Some of your fingers are of the same length.

How long is this pin? Is it a foot long? 'Oh no.' Half a foot? 'No.' A quarter of a foot? 'No.' We will lay it on this foot rule. It extends, you see, from that mark on the rule, to *that*. This we call an *inch*. The pin, then, is an inch long. Now you know how much an inch is, do you not? 'Yes.'

Here are more pins. Some of these are an inch long, but others are more. There is one a great deal more. Here is a piece of pencil, and a piece of Indian rubber, each an inch long. Here is a rule an inch wide. 'The rule does not look near so wide as the pin is long.' It does not; but you will perceive that it is so, when we lay the pin across it. 'It is indeed. How strange this is.' Hereafter you may remember that a thing which is long and slender, appears longer than it really is; but a thing which is very wide or thick, appears narrower in proportion.

Let us find something which is two inches long. Here are some pencils, and keys. Tell me now which of these are about two inches long; that is, twice as long as the pin.—You judge very correctly.

Here is a glass ink-stand; look at this. How long and how wide is it? 'It does not look twice as long as the pin; but perhaps it is. It is indeed.' It is two inches long and two wide, and almost two high. My pen-knife blade is also two inches long. Now let us try to find something which is three inches long. Look now among these knives, and pencils, and keys, and see if you can find anything of the kind. 'Here is a knife which I should think was three inches long, when shut, but it is the very knife which you said was a *quarter of a foot* long. What can that mean?'

It means that a quarter of a foot and three inches are the same, or in other words, a thing which is three inches long, is a quarter of a foot long. You may call it which you please; three inches, or a quarter of a foot. But let us think what things are about as long as the pen-knife handle. 'My middle finger is about three inches long;—yes, both middle fingers; and your little finger; and—let me think,—the great dictionary is about three inches thick. My primer too, and Easy Lessons are about three inches wide—no;—Easy Lessons is more than three inches; it is almost four inches.'

Here are the Testament, and the Introduction to the National Reader, how wide are these; are they three inches? 'Oh, a great deal more; they are much wider than Easy Lessons; I think they are four inches and a half wide. Can there be any half inches?' Oh, certainly, and I am glad you have thought of it. But if a pin is an inch long, tell me how long half an inch is? 'Half as long as a pin.' But how long is a quarter of an inch, for there are quarter inches too? 'A quarter as long as a pin.' Will you find something which is about half an inch long, and something too about a quarter of an inch? 'Your pen-knife handle is half an inch long, and the blade about a quarter of an inch long.' You mean *wide* rather than long, do you not? 'Yes.'

How long is Easy Lessons; how many *inches* in length, I mean? 'You said yesterday it was half a foot long, and also your Bible, and Jack Halyard, and the primers.' True; but half a foot is the same as a certain number of inches. Now can you think how many inches half a foot is? A quarter of a foot, you will remember, is three inches; two quarters make a half, you know; now how many inches make half a foot? 'Six.'

Tell me now how you find it out. 'Why, a quarter of a foot is three inches; then two quarters are six inches, for three and three make six.' Very well, I believe you understand it. This lead pencil, for example, is just half as long as the Dictionary; now, how long is the pencil? 'Six inches, or half a foot.' And how long is my pen-knife handle? 'Three inches, or a quarter of a foot.'

INTELLIGENCE.

Extract of a Letter from a Common School Teacher.

'I have no where to go for information respecting the *government* of youth, or to incite them to *diligence in study*, but to the word of God.'

'It is a daily practice with me to bring before my charge the fact that all of them, if they live, will, in a short time, be called to take the places of their parents in society, and act for those who will *then* be, as they are *now*. I frequently point them to the affairs of Congress, and suffer them to discuss subjects familiarly, and modestly to tell their likes and dislikes of the proceedings, but always with a reason.'

The Bible is the first study in the morning. Each one reads a verse, and then a familiar conversation takes place respecting it, both of doctrine and history.

In Spelling, every word is explicitly defined; and a part of those who write, put one of the words into a sentence, which is read before the whole school.

For every class in Geography, there is a *monitor*, who appoints one or two to perform some duty relative to that study daily. Two pupils are daily appointed to draw a map on the black board, before which the class appear to recite. All then have their attention turned toward the black board, while one of them points out the places to which the question refers. The lesson is concluded by conversation with reference to some of its peculiar parts.

A class in Arithmetic are summoned to recitation, the lesson having been prepared before hand. The number of the sum is mentioned; those who are prepared to attend to it, raise their hands; when some pupil named by myself, or an assistant pupil, is called upon to give the answer. He is soon informed whether he is correct, and if any doubt is expressed, he proves his work, at once, on the black board.

All other branches are attended to in a like familiar manner. No corporal punishment is found necessary.

Report of the Superintendent of Common Schools of the State of New York. Made to the Assembly, January 10, 1832.

There are no public documents which we find more replete with important facts than the annual official reports of the Superintendent of Common Schools in the State of New York. The operations of a *school system*, which we have not hesitated to believe to be the best which the world has ever seen, and which

embraces at present more than half a million of children, cannot, it seems to us, be uninteresting. But we have formerly spoken at length of the comparative value of the New York system—and of its adaptation to the condition and wants of a republican community. It will at present be our principal object to elicit and present to our readers the more important facts contained in the report which is before us.

There are 55 organised counties, and 793 towns and wards in the State. Returns have been received from *all* the County Clerks, containing copies of the commissioners' reports from every town and city in the State.

These returns show that there are 9,333 school districts organised in the state, and that of this number, 8,835 have made reports to the town commissioners, accounting for the money previously received by the districts, and showing that a school had been taught in each district, for at least three months, by an inspected teacher.

The number of children in that state between the ages of 5 and 16 years, December 31st, 1830, was 509,731, of whom 506,887 received more or less instruction (that is, were enrolled) in the schools during the year; and 8,835 schools were kept open for an average period of eight months out of the 12.

The whole number of children reported, had increased during the year 1830, 12,228, and the number taught had increased 7,463.

During the same time, 204 districts have organised schools where none existed before; and 270 new districts have been formed.

There are six counties in the state in each of which more than 15,000 scholars are annually taught. Including those six, there are 26 counties, in each of which more than 10,000 are taught. There are 18 counties, each of which has more than 200 schools in operation. Several of these have 250; and Oneida has more than 300, including 20,000 children between the ages of 5 and 16.

There are 19 towns which report more than 1,500 scholars taught annually in each. Including these, there are 128 towns, in each of which more than 1,000 are instructed; and a few large towns report more than 2,000 on the rolls of the schools.

Seventy three towns have 20 or more schools organised in each, and several of these have more than 30 districts.

The average number of districts, in a town throughout the state, is about 11 1-2. The average number of scholars instructed in the districts from which returns have been received, is about 57 for each school.

The amount of money paid for teachers' wages alone, in the state, during the year ending in July 1831, was $617,578 09. Of this sum $100,000 were paid from the State Treasury, $128,099 38 were raised by a tax upon the property of the several towns; and $16,786 71 were derived from local town funds. The towns have voluntarily taxed themselves $28,099 38, more than was required to entitle them to the amount apportioned from the state fund.

It will be seen from the above, that the sum paid for teachers' wages, over and above the public money, amounted to $372,692; that is, $25,874 81 more than the previous year.

It is also seen that where the revenue of the state fund pays one dollar for teachers' wages, an inhabitant of a town, by a tax upon his property, pays $1 28, and by voluntary contribution in the school district where he resides, $3 72 more, for the same object; and the local fund averages about 16 cents more.

There are 9,054 school houses in the state, which at an average price of $200 each, make a capital of $1,980,800; the yearly interest of which, at 6 per cent, would be $118,848. The annual expense for school books is supposed to be fifty cents for each scholar, which amounts to $253,443; and fuel at $10, to each school, would be $90,840. Thus it will appear that there is an annual expenditure for the support of common schools of more than $1,000,000; of which the State treasury pays less than one tenth.

State of Instruction in Rhode Island.

We have just been favored with a copy of the Report of the Committee appointed by a meeting of gentlemen in Rhode Island, of which President Wayland was Chairman, 'to take into consideration the present condition of schools' in

that State. It contains many interesting facts, obtained by means of circulars, addressed to individuals in each town—a plan, which we could wish to see embraced in every state, whose intellectual statistics are not yet ascertained—and many valuable suggestions for improving the means of instruction. We have only room to insert the following table of results.

Whole number of public schools in the State	323
Whole number of scholars taught in them	17034
Number of male teachers employed	228
Number of female teachers employed	147
Number of schools continued through the year	20
Average time of the others	3 months
Whole amount appropriated by the towns for the support of schools	$11,490
Amount drawn from School Fund	$10,000
Whole amount expended for support of public schools	$21,490
Number of private schools continued through the year* { Male teachers	30
{ Female do.	88
Whole number of scholars taught in them (exclusive of the Friends' Boarding School, Providence†)	3403
Estimated expense of the private schools which continue through the year, at twenty dollars per scholar	$68,040
Estimated expense of other private schools, at three dollars per scholar	$13,335
Total estimated expense of private schools	$81,375
Sum total expended for support of schools for one year	$102,865

Illinois Lyceum.

A weekly course of Lectures has lately been commenced before the Illinois Lyceum at Vandalia. The introductory Lecture was given by Judge Hall, the Editor of the Illinois Monthly Magazine. He was followed by Mr Jeremiah Abbott, 'On Astronomy.' The next was by H. Brown, Esq., 'On the Earth and the Atmosphere.' On the 6th of May, W. L. D. Erving, Esq. addressed the society 'On the Advantages of Free Labor over that derived from Slaves'; and on the 13th, Judge Hall delivered a lecture 'On the Physiology of Plants.' All these performances were highly creditable to the gentlemen engaged, and profitable to the numerous audiences who attended them. The public interest on the subject is fast increasing, and it is expected that the Lectures will be continued through the summer.

Instruction in the City of New York.

The state of instruction in our cities is a subject of as deep interest to our country, as the condition of the heart in the human body. We are much indebted to the superintendent of the daily schools of New York, for a pamphlet on this subject, which although not of recent date, contains the most recent account which has been taken, and calls forth serious attention.

A census was taken in 1829, of all the pupils under instruction in the city of New York, from Columbia College to the smallest Dame or Infant school, from which it appears that the whole number then instructed was 24,952. From the result of this census, the committee of the Common Council conclude that there are at least 20,000 more between the ages of five and fifteen, who attend no school whatever;—at least 10,000 of whom are growing up in entire ignorance.

The whole number of schools of every description is 463. Of these, 432 are private schools, 3 incorporated, 19 charity, and 11 public schools. Of the 432 private schools, there are two grades of master's schools, two of female's schools, male and female minor schools, and schools for colored children.

* In nearly all the country towns, the private schools correspond very nearly, both in number and scholars, with the public schools; or they may be considered as the public schools, continued by individual subscription, from three to six months each year.

† This flourishing institution contains on an average, one hundred and sixty scholars; four male and four female teachers.

The first grade of master's schools includes also boarding schools. These are for preparing young men for college. They are 25 in number, and are flourishing.

The second grade of master's schools includes pupils of both sexes. In them are taught the higher branches of English, Mathematics, and Foreign languages. There are 97 of this class, most of which are good.

Of the first grade of female schools, there are 35. The pupils are taught the higher branches of English, Music, Drawing, and Foreign languages. These are all good schools, and many of them superior.

There are 92 female schools of the second grade; in which are taught Arithmetic, Geography, Grammar, Needlework, &c. Nearly all of these are in good condition.

The minor schools, 143 in number, are confined to Reading, Writing, with a little Grammar, Geography, and Arithmetic. About half are taught by male, and half by female teachers. Some of these are in a good condition, but the majority are bad or indifferent.

Four of the schools for colored children are taught by teachers of color, and two by whites. They are well conducted.

Of these 432 private schools, nearly one half the pupils are confined to the first elements, and with the exception of 52, *all* are more or less elementary. Only 1,292 are in the dead or foreign languages; and 492 in mathematics.

There are 199 principal and 140 assistant male teachers; and 233 principal and 119 assistant female teachers.

There are three only of the Incorporated Schools; embracing 1081 pupils.—These are under the care of three male and three female principal teachers, and eleven male and twelve female assistants.

The Charity Schools are nineteen in number, employing nine principal male teachers, sixteen principal female teachers, and five female assistants.

In the eleven Public Schools there are eleven male and twelve female principals, and ten male and twelve female assistants.

Sunday School Teachers' Convention.

The Convention of Sunday School Superintendents, Teachers, and Conductors, which was recently proposed, is to be held in the city of New York on the first Wednesday of October next, at 10 o'clock, A. M.

NOTICE.

The Comparative and Analytical Reader.

Mr S. W. Seton, of New York, the indefatigable superintendent of the City Schools in that place, has recently prepared what he terms a Comparative and Analytical Alphabet, principally designed for Infant School Teachers, with a view to render this difficult and too often slow and irksome task of the pupil at once simple, rapid, intelligible, and agreeable. It consists of two large sheets, on one of which the large letters or capitals, and on the other the small letters, are *analyzed*. The capitals have been reduced to a classification of three letters, viz. V I O; and the small letters to four, l n v o; with a few exceptions or irregularities. The letters are exhibited on the card on a large scale, and the analysis made clear by having each elementary principle of a different color. Thus, I is painted *blue* in all its combinations, as in the main stroke of the L, T, K, E, F, P, B, D, R; and O in its various combinations is *yellow*.

The plan is certainly ingenious; experience only can decide how far it may be useful in its application to the schools for which it is intended. But it is certainly interesting to see those who prepare elementary books, at last condescending to do that which never ought to have been regarded as an act of condescension at all—to smooth the asperities, and remove the difficulties which beset the learner at the first steps of his progress. Too long—by far—have the infant and the nursery, and the infantile mind and soul been almost entirely overlooked; and our best and noblest efforts been wasted or nearly wasted on those who are already spoiled.

Art. I.—Monitorial Schools.

Remarks on the 'extent to which the Monitorial System is advisable and practicable in Common Schools.'

Communicated to the American Lyceum. By Walter R. Johnson.

As the *practicability* of any system of education seems to be the first consideration in determining whether it be *advisable*, it will be most consistent with the natural order of things to examine that point before we speak of the other.

To enable us to judge of the practicability of combining two things, and to discover their congeniality, we must know something of the nature of each, and of the circumstances favorable or adverse to the success of our attempt.

The '*monitorial system*' is variously understood, and as variously applied, by different persons who have had occasion to describe it in theory, or to employ it in practice. Hence has arisen much overweening confidence on the one hand, and much unfounded prejudice on the other. As things extremely different in their nature and circumstances are thus often designated by the same name, and as we have not introduced into our language terms sufficiently distinctive, to mark the species and varieties in this general denomination of schools, the liability to error and misconception must evidently be great and perplexing.

The same remark may, with some limitation, be applied to the term *common schools*. When by this term is meant a class of establishments, intended to convey a certain kind and amount of instruction, and embracing various classes of children, but still *continuous in their existence and operation*, we shall be able to predicate concerning them, propositions which do not by any means belong to those ephemeral establishments, which passing by the same name, are in fact wholly different in character and action. In the latter class of schools the duration of a teacher's connection with his pupils is limited to a period varying from six to sixteen weeks. And as they are in many cases totally unknown to each other previous to this brief connection, it is not surprising, however unfortunate, that even this should be deemed too long by both parties.

And where the annual recurrence of the season of teaching witnesses a return of the same teacher to a given district, and of the same classes to receive his instructions, still the long interval of busy occupation has, in all probability, interrupted or destroyed the chain of associations which had existed on the previous occasion. Consequently, any peculiar arrangements for facilitating the labors of teacher, or increasing the attainments of pupils, are to be commenced anew; and the elements and details of a system to be created from the same chaotic mass as at first.

That the whole duty of teaching and governing a large number of pupils of different ages, capacities, and attainments, on the *ordinary method*, should be devolved upon a single individual, is of itself so obviously irrational, impolitic and uneconomical, that were it not for its frequent occurrence, we could hardly suppose that the discernment and the interest of our citizens would allow them to countenance the waste of time and money which the plan evidently involves.

We might also presume that methods of supplying the defects under which the plan alluded to confessedly labors, would be eagerly sought, and that when discovered, these would be perseveringly followed, until their excellences and defects had been minutely, thoroughly, and fairly scanned.

It is perhaps unnecessary to remark that this has not been the case with the system of monitorial instruction. A variety of circumstances have conduced to this result. It will suffice, briefly, to mention a few of them.

1. *The prejudice of Education.*—The method pursued with the teacher when he was himself a scholar, is generally that which he most readily adopts when entering on the business of instruction; especially if without previous training to the duties of a teacher.

2. *The opposition of interest.*—Those who have only the means and implements suited for carrying on instruction in the ancient manner, are with difficulty induced to furnish new arrangements. This cause has, it is believed, sometimes prevailed even where the gain was clearly demonstrable.

3. *The limited views of teachers.*—Methods of instruction in use beyond their own walls, or at least beyond their neighborhood, are seldom deemed worthy of investigation. The business of teaching, as generally conducted, has perhaps a tendency to narrow and confine the thoughts and energies of those who embark in it. Or if on some rare occasion a visit is paid to another school, a difference in discipline or instruction, whatever may be its superiority, is apt to be looked upon rather with an unfavorable eye.

4. *The use which has been made of monitorial instruction.*—It has been applied in many instances to afford a cheap and imperfect sort of instruction to the poor as a distinct class of society, and in proportion as the estimation in which that kind of public provision is held, has declined, the system of instruction which must, from the nature of things, be exceedingly defective under these circumstances, has unjustly been charged with evils which belong rather to the exterior concerns—to the legislative enactments—than to the interior arrangement of the establishment wherein it exists.

5. *The low estimation in which Education itself is held.*—It has been the misfortune of monitorial instruction to be attempted in several instances in communities, in which but little of the true spirit of education generally prevailed. The consequence has been, that neither parents nor children could duly realize the value of an improvement which placed it in the power of the latter to receive an education superior to what could before have been obtained.

It does not fall within the purpose of the present essay to enter into any extended disquisition upon the merits of monitorial instruction. A particular application only of the system is now under consideration.

It may not, however, be amiss to refer to the fact that, under one form or another, the spirit of monitorial or mutual instruction has been applied to nearly every branch of human knowledge. Thus in primary and other common schools, we have the elements of orthography, reading, and various other rudimental branches; in many higher seminaries we have the classics, mathematics, and modern languages taught on this system. In some colleges, the philosophical and ethical classes have been made to realize important benefits from a modification of this method, and even in certain Universities the sciences of law and medicine are believed to employ in their service, a class of auxiliaries to the professors, whose duty it is to do for the medical or law students precisely what the monitor of a common school would do for his class, namely, to examine them on the topics of the lectures, and prepare them for future examinations by the professors themselves. In the numerous theological seminaries of the country, the essence of mutual, if not of monitorial instruction is understood to exist, and every truly literary club connected with any of our higher institutions is ostensibly founded on the basis of mutual improvement by mutual instruction. It may be added that in teaching the elements of moral and of biblical knowledge, the directors of Sunday schools are often enabled to avail themselves of the aid of the more advanced members to assist in hearing the exercises of the younger pupils; and finally, if the numerous bodies, of which the assembly now addressed, is the central organ, be not so many schools of mutual instruction they fail of their best and most commendable purpose.

The only question, then, as to the practicability of introducing monitorial instruction into common schools, appears to be,—how far will the nature of their organization comport with that systematic, continued, and vigorous action which this system requires, in order that a competent number of well qualified teaching monitors should be always ready to aid their own teacher. The extent to which the system can be admitted, as well as the benefit to be expected from its action, will be much limited by the temporary duration of many establishments. It cannot therefore be expected that we should attempt to prescribe an uniform course or routine of operation. That will be found in the manuals to which teachers can resort, or in the schools which they will naturally desire to visit in preparing for the responsible stations which they are to occupy.

In the mechanical parts of reading and spelling, it would doubtless be found practicable to select within a very short time from the commencement of a school, a sufficient number from among the best scholars in those branches, to aid in the exercises of such as are less advanced; but in no department, even the most simple and easy, would a judicious teacher place a monitor over a class, until, by repeated individual examinations, and by intimate acquaintance with his personal character, he had ascertained beyond a doubt that the

youth in question was entitled to confidence. Not only should the individual so examined and found worthy, be in actual possession of the knowledge and stability to merit his teacher's approbation, but he should have that sobriety of character, and good repute among his fellow students, which may command their respect and attachment. These qualifications are of course to be expected in youth only in a certain degree, proportionate to their age and advancement. Nor can they be known by the teacher to exist, until after the lapse of some days, and even weeks from the commencement of his school. Hence it would in every case be better for the teacher intending to adopt the monitorial system, to give, by himself, all the instruction for the first few weeks, until he should have become acquainted with his scholars, their dispositions, manners, and previous attainments; after which he may, as a mark of confidence, allow a class to be taught an additional lesson under one, whom by a similar mark of confidence he may designate for the office of superintending their recitation.

The plan thus commenced may be extended as numbers and qualifications admit; but the authority delegated to the monitor should at first be very little, extending to the mere mechanical duty of hearing a lesson which has been prescribed by the teacher himself, and of reporting to him the state of preparation, and the general intelligence of each member of his division in regard to the performance under examination. If the same class have been previously examined on the same lesson by the teacher himself, the record of the monitor will show how far the judgment of the latter can be relied on. At subsequent exercises, after having received the report of a monitor upon the state of preparation of a class which he had not himself previously examined, the teacher may go over the lesson with the monitor's notes before him, and ascertain the degree of fidelity with which the report has been made.

The branch with which it seems most suitable to commence monitorial instruction is reading, both because it is most easily directed by a monitor, because it keeps his attention and that of his class constantly engaged, and because it is one on which sufficient time cannot generally be bestowed in the ordinary routine of school duties. Whenever opportunity will allow, the monitor should read the whole exercise over to his teacher immediately before going to his division, and should be questioned in order to ascertain whether he be master of the meaning of words and phrases, and comprehend the whole matter of the piece. He should however have a dictionary at hand while instructing his class, especially if the reading be in language that may require definition, in order to be furnished with an immediate resource to satisfy inquiries,—to settle doubtful points of meaning, as well as of pronunciation.

The class should at first be small, consisting of not more than seven members. It should not, however, be so much reduced, as to fail of creating and sustaining the requisite interest and emulation. It may be at first formed by taking from the head of a second or third class of the school, such a number as shall be found most assiduous in the pursuit of that branch of study. The monitor should of course

be taken from a higher class. The time allotted to a monitor's exercise ought to be no longer than the interest can be fully sustained without the appearance of languor. From 30 to 45 minutes will generally be found sufficient.

The next branch to which the monitorial method is applicable, is spelling, which may be very profitably pursued under a monitor, as an immediate repetition of what has been done under the care of the master. The class should, in addition to the operation of repeating the distinct utterance of every word proposed by the monitor, and giving the separate as well as combined pronunciation of the syllables, be allowed each to propose in succession, words selected from the lesson to a higher scholar in the class, naming the individual to whom the question is to be put, and taking rank of the respondent when found deficient.* The head scholar is of course precluded from questioning, but liable to be questioned, by any one below.

The class should be furnished with the means of writing, if practicable, every word which they are required to spell, and even of writing as exercises in orthography, such sentences or passages as their age and attainments will permit. When written on slate or paper, the performance of each scholar may be placed in the hands of the one immediately below him for examination, that of the lowest scholar being carried to the head of the class. In this way every scholar will examine another's work. A strict scrutiny will thus be insured, and if each be called upon at the close of his examination to read aloud all the corrections which he has found necessary, an effectual check will be provided against unfair or trivial corrections. This exercise may also be followed by mutual questions, requiring single words, or sentences from the lesson, to be written and submitted to the party proposing the question. Besides embodying the essence of daily practice in life, this method is recommended by the interest it creates and keeps alive among the pupils, and by the quick perception of errors in orthography which it renders habitual. It fully developes the active powers, prevents listlessness and ennui, and proves to the satisfaction of all, that though quickness of parts, activity, and industry will generally prove successful, yet that no powers or efforts can place an individual beyond the range of fallibility. Should trivial or irrelevant questions be put, the monitor will deprive the pupil who puts them, of his right of question.

The dictionary of the monitor will now be put in frequent requisition to settle doubtful points of orthography or of definition, and the superior judgment of the teacher should be ever accessible to an appeal from the decision of the monitor. Where books of reference can be placed within reach of the pupils, the teacher will generally, instead of giving an arbitrary decision, refer the parties to such sources of information, as will afford all needed light upon the subject. This will by degrees accustom the scholars to habits of research, and prompt an inquiring spirit.

* It may be necessary to state to those not familiar with the methods of mutual instruction, that they may be employed without the use of competition, by those who exclude this principle from their schools.—Ed.

In Geography, much assistance may be rendered by monitors. The first steps, however, ought not, perhaps, to be entrusted to the guidance of any but a skilful master. But in repetition, with a free use of maps, a youth already well versed in the subject, may be employed with great advantage to all concerned.

As the facts of this science are almost infinite in number, compared with the abstract principles, the memory is of necessity far more concerned and exercised than the judgment, or any other of the active faculties. Many methods of application will doubtless suggest themselves, in which the various visible illustrations of this department afforded by the maps, may be employed to fix on the minds of the pupils the facts in question.

Frequent repetition is perhaps nowhere more necessary than in connection with this branch of study. To be ready to lay one's finger without hesitation on a town, an island, a mountain, the source or the mouth of a river,—to trace boundaries, latitudes and longitudes on a map, whether of large or of small proportions, is believed to be an acquisition of rare occurrence, and one which can be attained only by much practice and a frequent recurrence to the same parts of the earth's surface. The pupils may, in this subject. likewise, be exercised on the mutual, as well as on the monitorial plan. Each holding his school atlas before him, may be required, when the monitor refers to a place, or mentions a name which occurs in the lesson, to point to it, and present the map immediately to the inspection of the pupil next below him, holding the atlas so that the other can readily observe the correctness of his indication. At the same time he will direct his own eye to that of the pupil next above. Should the latter fail to point out the place named, the former may show it and be allowed a credit or a place, according to the system of rewards established in the school.

The foregoing are intended merely as examples of the manner in which it may be found practicable to commence operations on the monitorial plan. It is not the design of this brief essay, to trace the application of monitorial instruction into a detail of methods for every particular branch. Employed with judgment and good sense, it may be equally useful in arithmetic, grammar, history, penmanship, and the elements of practical geometry, as in any of the three branches already mentioned.

From the preceding remarks and illustrations, the following inferences may be drawn:

1. The monitorial system is practicable in every common school which continues in operation long enough to give the teacher a full acquaintance with his pupils, and to inspire that ardor for knowledge, which will lead them to look upon their exercises with pleasure, and the means of increased attainments as privileges.

2. The portions of teaching in which maturity of judgment is less required than assiduous devotion to prescribed duties, in other words, the mere mechanical parts of every subject, are capable of being pursued or *repeated* under a monitor, with profit and success, both to himself and to his class.

3. It is practicable so to regulate the action of the monitorial system as to gain a very great addition to the value of instructions imparted by adult teachers, and at the same time to avoid all the real or supposed objections urged against its adoption.

These objections, it may be added, have in a great measure been set forth by persons who had but a limited acquaintance with the subject, or they have been urged against, not the legitimate use, but the obvious abuse of a thing in itself excellent.

4. It is practicable to maintain, under the monitorial system, as thorough discipline as under any other arrangement. But *order* in the two cases will not consist in precisely the same rules and observances; just as the discipline or an army, or of any other community laboring for a common object, and for mutual benefit, will differ from that of a *convent* where silence may reign indeed, while useful activity is banished.

5. The progress of youth may be rendered not only more rapid (for that alone would be a doubtful recommendation), but also more certain, and their attainments more thorough under this system, than on the plan generally pursued in common schools. This assertion, the result of much experience, is readily perceived to be in diametrical opposition to the specious, but unfounded dogma, that '*boys cannot teach boys*,'—a dogma on which misrepresentation has often seized for the purpose of proving the utter impracticability of teaching on this system,—a dogma, however, which is, if possible, far more remote from the truth, than that '*men cannot teach men*.'

6. Should any deem it impracticable to incite the indolent to industry and fidelity when under the monitor, or to restrain the intractable from acts of petty mischief and the consequent confusion, let such be retained if they *must* be continued in the school, wholly under the immediate instruction of a master, and not allowed the advantage of prosecuting the additional study, or of gaining the additional credit which the introduction of a monitorial class will permit to its members.

7. In most exercises it will be found practicable for the monitorial class or classes, to carry on their exercises within the apartment allotted to study and the instructions of the master himself. No unbecoming vociferation which can interfere with the regular duties of the school, is at all a necessary concomitant of such recitations. It should, however, be strictly enjoined, on both monitor and pupils, to suppress the voice as much as possible in speaking, to avoid disturbance. In defect of compliance with this requisition, the monitor may be privately reminded of the fault, and if it appear intentional, the functions of his office may be suspended or wholly removed. A pupil may be sent from the class for a first offence, or wholly removed from it for repeated violations of this necessary restriction. The quick eye of an experienced teacher will readily distinguish between the activity of business, and the irregular action accompanying idle conversation, even though both should be carried on in a whisper.

The subject of rewards and punishments, as connected with school discipline in general, does not come within the purpose of this essay. But it may be proper to advert to the matter so far as to indicate the

nature of the rewards connected with monitorial instruction. These, I am inclined to think, should all be of a nature to influence the moral sense, the honor, or the emulation of the scholar. Mercenary motives are among the worst which can be presented to youth in connection with literary and scientific pursuits, and the attempt to coerce attention to the duties of a class, by violence from the monitor, can never long succeed. A far better course is to exclude the negligent and disorderly from such classes, and reward the attentive by marks of merit given by the monitor, with the understanding that they are ever subject to the revision and correction of the teacher, if on examination they shall be found defective. The faithful monitor may be rewarded in a similar manner; or, at the discretion of the teacher, may be compensated with the privilege of pursuing some branches of study not embraced in the ordinary course of the school. In this manner will intellectual and moral merit meet an intellectual and moral reward; the privilege of partaking the higher pleasures of education, will be reserved for those who manifest a disposition to prize and improve them.

In conclusion I would say, let the monitorial system be admitted so far as to give the adult teacher all the aid which it is capable of affording, but not to diminish the amount of his own instructions. It should, in no instance, be employed as a *substitute* for the talents and information which ought to be possessed by the master, much less to supply his deficiencies in dignity or authority. It should never be committed to the weak and indolent, and should never be expected to *create knowledge*, or even to insure its acquisition, except so far as it can prompt inquiry, and lead to the sources of information. Let it be employed to invigorate effort, but not merely to give an air of activity, which, after all, may be little more than useless bustle and formality.

Neither the teacher, the patriot, nor the philanthropist, would wish for the adoption of monitorial instruction solely for the purpose of giving a seeming education to the *poor*, which, in reality, only serves to degrade their condition, augment their dependence, and enable the rich to begin thus early to prescribe their future destiny, and mar, rather than brighten, their prospects in life; a proceeding utterly inconsistent with the sentiments of freemen, and opposed to the earliest practice of our pilgrim fathers.

Finally, let not the monitorial system be attempted in a community not thoroughly imbued with a sense of the paramount importance of education. Otherwise there will be danger that the duty of monitors will be performed with little spirit, and less efficiency; and that the prejudices of parents will, through ignorance or artful misrepresentation, be enlisted in direct opposition to their true interests. The task of Sisyphus would be enviable, compared to that of a teacher under these circumstances.

AMERICAN LYCEUM.

[CIRCULAR.]

THE first anniversary of this new institution terminated its sittings in the city of New York, on the 7th of the present month.

The number of delegates in attendance—the essays produced and read—the oral communications of members from different parts of the United States, illustrative of the state of education, and of the interests of learning and morality in their respective sections of the country—together with the presence of several learned foreigners, from some of whom communications were received—all tend to inspire the belief that the American Lyceum may become eminently serviceable in collecting and diffusing information on matters intimately connected with our national harmony and prosperity.

Several of the essays which were read at the anniversary, and others since received by the Executive Committee, are deemed to be worthy of extensive distribution.

There are no subjects within the range of elementary and practical education—of the physical, moral, and intellectual culture of the youth of our country—that may not be treated of by those persons in any part of the Union, who are best qualified to write upon them, and whose productions, presented and read at the meetings of the Lyceum, may, when approved, be extended in the form of pamphlets, tracts, or treatises, to the constituent country, town, and village Lyceums, and to every member of the National Institution.

An agency may thus be created, which will render this institution not only national and patriotic, but which will enable it to fulfill all the objects of an AMERICAN SOCIETY "FOR THE DIFFUSION OF USEFUL KNOWLEDGE."

This agency may be extended, as far as circumstances may render it expedient, to Mexico and South America.

It may co-operate, on terms of reciprocal benefit, with any European Society, of a similar beneficent character.

The publications of the institution may be distributed at cost, or below cost, if funds should be obtained to justify such a reduction.

Lyceums in all parts of the country may participate in the advantages of this concentration of knowledge and effort, in proportion to the funds which they may contribute.

Essays produced at any Lyceum, auxiliary to the American Lyceum, may be forwarded to its Corresponding Secretary, and if approved at its annual meeting, or by the Executive Committee, may be printed and distributed to an extent correspondent with the pecuniary resources of the institution.

The following constitutional regulations for obtaining the funds indispensable to the successful operation of the American Lyceum, was adopted at the late anniversary meeting:

Any person paying to the Treasurer $100, shall be a life Director of the institution.

Any person paying $20, shall become a life member.

Any person paying $3 annually, shall, when elected by the Executive Committee, be a member during the continuance of such annual payment.

Those to whom this circular is sent, if they approve of the objects of the institution, are respectfully invited to become either donors, members, or directors, and to forward their benefactions to WILLIAM FORREST, Treasurer, City of New York, and information of this fact to THEODORE DWIGHT, jr. Corresponding Secretary.

By direction of the Executive Committee,

J. GRISCOM, *Chairman.*

WM. B. KINNEY, *Recording Secretary.*

New York, May 27th, 1832.

INTELLIGENCE.

AMERICAN SCHOOL AGENTS' SOCIETY.

A Society to promote the cause of Education by school agencies and circuit teachers, was formed at Andover, Mass., on the 13th of July, 1832, to be designated by the name of 'The American School Agents' Society.' From the official report of the proceedings, as published in the Journal of Humanity, we learn that the following officers were duly elected:—

SAMUEL FARRAR, Esq., President.
S. R. HALL, Vice President.
MILO P. JEWETT, Recording Secretary.
JOSIAH HOLBROOK, first Corresponding Secretary.

Directors.—Rev. Professor Emerson, of Andover; Thomas Clark, Lowell; F. A. Barton, Andover; Reed Wilkinson; Osgood Johnson, Andover; W. C. Woodbridge, Boston; Rev. Milton Badger, Andover.

Corresponding Secretaries.—Rev. B. O. Peers, Lexington, Ky.; C. D. Bradford, Cincinnati, Ohio; Hon. Benjamin Park, Salem, La.; Rev. President Beecher, Jacksonville, Il.; Rev. Dr Nelson, Palmyra; W. G. Hunt, Nashville, Tenn.; Rev. Dr Woods, Tuscaloosa, Ala.; Dr Butler, Fort Gibson, Mi.; Lucius Duncan, New Orleans, La.; Moses B. Sevy, Pensacola, Fa.; Rev. Sereno Taylor, Augusta, Ga.; Rev. George Haine, Columbia, S. C.; Professor Gow, Washington, Pa.; Mr Curtis, Preceptor Richmond, Va.; Dr Thomas Sewall, Washington, D. C.; Samuel Smith, Wilmington, Del.; James McGrour, Cecil County, Md; Milton Hall, Rhode Island; Rev. Mr Gale, Oneida Institute, N. Y.; Professor Olmstead, New Haven, Ct; Professor Fowler, Middlebury, Vt.; Rev. Mr Farnsworth, New Hampton, N. H.; Peter A. Brinsmade, Augusta, Maine.

A meeting of the above Society is to be held in Andover, on the first Monday of August, inst. at 3 o'clock, P. M.; when a full report of the plan, objects, and advantages of the Society is expected.

PUBLIC SCHOOLS IN LOWELL, MASS.

We have been favored by one of the Teachers in Lowell, with a copy of a small pamphlet entitled 'Regulations for the Public Schools of the town of Lowell: adopted by the School Committee, May, 1832;' from which, and from other authentic sources, we are happy to know that if the development of the human mind and heart have not kept pace with the almost unparalleled physical growth of this infant city, the guardians of children and youth in that region have by no means been idle. The old district school system has been found inefficient under the existing circumstances of that place, and another has accord-

ingly been substituted in its stead. We should be glad to insert the 'Regulations' entire, but we have only room at this time, to present a few *leading features;* from which, however, we trust that it will be obvious that much of the good spirit of improvement prevails there, and that a foundation has been laid, on which a noble superstructure is destined yet to rise.

There are three grades of schools; *Primary Schools*, *Grammar Schools*, and a *High School*. The first are for children from *four* to *seven* years of age, and until they are qualified for admission to the Grammar Schools. The exercises are Reading, Spelling, and Colloquial Instruction. When the pupils leave these schools, they enter those of the *second* grade, or the *Grammar Schools*. In these are taught the common branches of an English Education, viz: Reading, Spelling, Writing, English Grammar, Arithmetic, and Geography. The *High School* is designed both to perfect the English Education which is begun in the Primary and Grammar Schools; and also to fit young men for College; and the course of instruction is probably as extended and thorough, as in any school instituted for the same purpose.

For admission to a school of a higher grade, pupils must undergo an examination in the branches required in the schools which they have last attended, and must bring a certificate of the same, as well as of good moral character.

The Teachers in all the schools are required to be punctual in their attendance at the hours appointed for opening the schools, and also regular in regard to the hours of closing them; and during school hours they are required to devote themselves exclusively to the business of the school, and to exercise a general care and oversight of the pupils, as well out of school as within; also to take special care of the building, appurtenances, furniture, books, &c.

All children belonging to the schools are required to be present within ten minutes after the hour for opening them; and after the expiration of that time the doors are effectually closed against them in the *High School;* but in the Primary and Grammar Schools, the teacher may sometimes admit tardy children after the ten minutes are expired, if in his opinion it can be done with propriety; though not without some notice of their fault. The teacher may require of the parent, master, or guardian, a note, stating the cause of delay or absence, whenever it exists. These notes or certificates must be dated, and must state definitely the time or amount of absence. If a pupil is absent more than two weeks, unless sick or out of town, he loses his connection with the school.

The books used, studies pursued, and exercises required by a given class, shall in all the schools, be such and such only as the board of officers of the Public Schools shall require; but 'the morning exercises of all the schools shall commence with reading the Scriptures and Prayer.' None are allowed to remain in the Schools, unless furnished with all the books and utensils required.

The Teachers are required to keep their pupils as constantly employed as possible, and to exercise an energetic, prudent, and firm discipline; and in case of *obstinacy*, *suspension* from school for a time is permitted; and in extreme cases, *expulsion*. There is room, however, for restoration in certain circumstances, when both the Committee and Teacher think it expedient.

Each Teacher is required to keep a full and accurate record of all matters pertaining to the School; which he is required to exhibit to the Board of Visitors at the public examinations, to be held once in each term: and he is also to exhibit a full report annually. Every teacher is elected, and his salary voted annually; but may be at any time removed by the Board, to whom he is responsible. His continuance in office is to depend *only* on his merits as a *Teacher*.

The 'Board,' consists of any number of gentlemen, not exceeding twelve, chosen annually for the purpose, who are required to organize, by appointing their proper officers, together with sub-Committees; and assigning them their various duties. This Board meet regularly once a month throughout the year; and exercise a full and almost unlimited power over the Teachers and the Schools.

Evening Schools for Laborers.

The religious brothers of St Yon, in Valenciennes, in France, eight in number, including their director, are conducting the elementary instruction of 627 individuals, in three separate houses. Under their own roof they have *evening classes*,

between seven and nine o'clock, appropriated to workmen, apprentices, and children, who can spare no time from their daily labors in the earlier part of the day. There are two classes; the one for the juvenile and less advanced pupils, and the other for adults, workmen, servants, and apprentices. In both, the most anxious desire to learn is said to prevail. They have separate places for their studies, and the expense is defrayed by voluntary subscriptions. There is another school for adults which is carried on at the expense of the town, and pursues the mutual instruction system. *London Journal of Education.*

Deaf and Dumb.

There are upwards of *six thousand* deaf and dumb persons in the United States, about 400 of whom are now receiving instruction at the different institutions. About 700 have left these institutions after receiving more or less instruction; leaving 5,000, who are receiving no instruction whatever.

Vermont Literary and Scientific Institution.

The inhabitants of Brandon, Vt. have contributed $7,500 to the establishment of a Literary and Scientific Institution in that place. A good brick building, 100 feet by 38, and four stories high, is about to be erected. Provision is also making for manual labor in connection with the Institution. A Female department is also contemplated, to be located about half a mile distant from the former.

NOTICE.

The Life of David, King of Israel, by the author of Bible Sketches. Illustrated with a variety of original cuts, a map of the Travels of David, and an appendix of reference, &c. Written for the American Sunday School Union, and revised by the Committee of Publication. American Sunday School Union, Philadelphia, 18 mo. pp. 276.

This is the first attempt we have seen to transfer the graphic character, which so enchants us in some of the modern historical novels, to a child's book of sacred history; and we are much gratified with the execution and the effect of the plan. Instead of the simple narrative of events, of which the child will of course lay the scene in America, and thus misapprehend many of the particulars, we are presented with the persons in the midst of the very scenes where they lived and acted. The landscape, the buildings, the customs of Palestine, are introduced and described, as they must have been, in connection with the occurrences; and the vividness of conception, which this course produces, is made to throw that charm of reality around truth, which has been so often the means of making fiction more attractive. We have never read many of the scenes in the life of David, with so much interest, or with so full conception of all that occurred, as in this little work; and it has led us to think more than once of the remark, that if all books were written well for children, they would be best adapted to adults.

The style of this work is uncommonly simple, and yet it is chaste, and often elegant. The descriptions have sometimes the charm of poetry, without any of its obscurity; and there is an absence of all attempts to draw off the mind from the train of events by forced allusion, or reflections, which we think an important feature in a work of this kind. There are, indeed, some singular and abrupt departures from this general character, and sometimes from the general simplicity of style, which we think should be corrected; but we are not informed whether they are to be ascribed to the author or editor. We regard the work generally, as a model for sacred narrative, whether in the Sabbath school, or from the press; and we are persuaded it will be as useful to the teacher who will study it, as it will be entertaining to the pupil. The spirit of the 'Bible Sketches' is fully maintained, and we trust the author will not suffer so decided a talent for this species of writing to remain unemployed. We can discover nothing in this work which any believer in the Bible could find objectionable—and we believe its success will be in proportion to the extent to which it is known.

Art. I.—Rewards and Punishments.

Translated from the German of Denzel.

[We present our readers with the following essay on one of the most important points in education, from one of the most able living writers on this subject in Germany. We are sure it will furnish many valuable hints to those who will read it attentively; while we, and many of our readers perhaps, may not be prepared to assent to all its statements.]

Some moralists, in treating of rewards and punishments, endeavor to destroy them entirely. They say:—

'*We ought to avoid that which is evil and unjust, because it is evil and unjust; and we should do that which is good and right, because it is good and right, without any reference to reward or punishment.* It is this disinterestedness and purity, without the excitement of any external motive, which constitutes the principal value of virtue. Hence it is necessary for the educator to exert himself to the utmost, to represent virtue to children as an object of love, and vice as an object of abhorrence. He should excite the feelings of his pupils in favor of unconditional duty, and tell them on every occasion, 'that when they avoid evil and do good, they do nothing more than their duty, and what they are under obligation to do, and that they ought not to be excited to do it, either by the expectation of reward, or by the apprehension of punishment. They must seek the true reward in themselves, in their hearts and consciences; and, before all things, they must fear the decisions of the internal judge and avenger of every kind of iniquity.''

This is all very proper, but it is not even sufficient for the adult who is a complicated, sensual,* rational being, consisting of body united with soul, and still less will it answer for children. We all need further motives to counteract our appetites and passions,—to induce us to do that which is good and just. This is more particularly the case with the child, who is almost entirely a sensual being, all his sufferings and joys proceeding from a sensual source. Bodily pleasure and bodily pain, with hope and fear, possess almost irresistible power over the mind, before reason is developed.

Rewards and punishments can never be entirely dispensed with in education, because it cannot at once unfold and perfect all the powers of the mind. It must remedy defects, and produce salutary habits.

However, there is an important distinction to be observed between the application of rewards, and that of punishments. Rewards may be dispensed with much more easily than punishments. How can we reform and improve the uncultivated and froward child, without

* *Sensual* and *sensuality*, in this essay, are used in their original and philosophical sense.

punishment, or what is the same thing, without meeting the perverse inclination to sensual pleasure, by opposing to it sensual pain. Suitably directed punishments are not injurious; indeed they are often the only means to reclaim the erring. This is not exactly the case with rewards. However cautiously and judiciously they may be applied, they are always liable to be attended with injurious consequences. They accustom the child to expect a reward for all the good that he does, and tend to make his virtues selfish. In adult age, he supposes things must take the same course, and expects that his good deeds will meet with acknowledgments, thanks, and rewards. But the man, who in his childhood has been accustomed to have his virtues rewarded, when he comes to mingle with the world, will be sadly disappointed in his claims and expectations. When the world repays his best endeavors with neglect and ingratitude, when the result utterly disappoints his hopes, when he sees vice surrounded with pleasure, while virtue is suffering, the ignorant, and perhaps profligate man, who despises all human and divine authority, honored and applauded, while the wise, honest, and active philanthropist is overlooked, or despised,—what is the consequence? Is he not likely to become unhappy in his situation? Is not his zeal for doing good liable to abate? And finally, does not such a man often renounce virtue himself? It is, therefore, very injurious, to be educated in the habit of expecting rewards.

It is necessary to keep one point always in view, in which not only punishments, but also rewards, are in the highest degree proper. Children should be taught to feel, that *goodness, in itself, from its very nature, at all times, and without any exception, is beneficial;* and that vice is equally injurious. It is the more necessary to dwell upon this truth through the course of education, because it is not always evident in common life. The *habit*, which is acquired, during education, of considering virtue as carrying with it ultimate reward, and vice ultimate punishment, counterbalances the *impression*, which the irregularity of human affairs might otherwise make, and conduces powerfully to a faith in another and better world, where the whole enigma of human life will be solved, and the necessary consequences of good and evil will be manifest. Everything in education depends upon the kind of rewards and punishments, and upon the manner of their application. Since, then, in dealing with sensual, rational man, we cannot entirely dispense with rewards and punishments, we must establish the principles of their application, and discover the most suitable kinds, which are proper for given circumstances.

General Principles of Rewards and Punishments.

In the application of rewards and punishments, the educator will do well to observe the following suggestions:—

1. Since that which is good and right ought to be done, because it is good and right, without reference to reward or punishment, it follows, that neither rewards nor punishments are ever to be employed, so long as other means are sufficient to enable the educator to keep his pupils in the way of their duty.

2. In his whole course of education and instruction, the teacher should exhibit such inducements to obedience, activity, exercise of talents, and love of order, as will, in a great measure, *remove the occasion of transgressing his commands*, and of the consequent punishment; and let obedience and learning carry with them their own rewards.

3. It is only merit, diligence, acquisition by close application, and not talents, and particular gifts of nature, that can justify any claims to rewards. In no case ought the effects of incapacity and of innocent weakness to be punished. It is merely neglect, levity, and indolence, with the effects of a perverted will, that are punishable.

4. Rewards should only please, excite, and animate; without producing, by any means, vanity, pride and haughtiness. In the same manner, punishments ought to be such as to awaken a desire for that which is good; they should warn, and restrain from evil, and not produce in the child any distrust in his own powers. *Rewards should never appear to be distinctions;* and punishments should be considered as evils inflicted out of necessity, and not of choice.

5. Rewards and punishments should be only sparingly applied, or they lose their beneficial influence. By their frequent use, the mind either becomes insensible to their influence, or it obtains an erroneous impression, that mankind, in *all their actions*, are to be influenced only by that which is to them personally profitable or injurious.

6. The more sensual the man is, and the more he lives merely for the present and for himself, and the younger he is, so much the sooner after the act must reward or punishment be applied. On the contrary, the older the child, the more he must be accustomed to expect his reward or punishment at a distance; and the more must he be taught to hope or fear the remote consequences.

7. Rewards and punishments should never be applied by the educator, till after he has fully weighed the circumstances, in a dispassionate state of mind, with perfect impartiality. Every indiscretion, every mistake in the circumstances, every perceptible favoritism for an individual, effaces from the heart of the child whatever is beneficial in reward or punishment; that is, the sense of its propriety and necessity. The passionate man always commits errors. He mistakes the good, or overvalues it in his reward. That which is wrong is equally misunderstood, and attributed to the worst motives, and punished with excessive severity. Punishment should never be applied in anger, and still less, with a sneer, or scorn, or an air of triumph; but rather, always with marks of compassion for the child. Children should feel, that the educator is compelled to the measure, and that it is disagreeable to him. When he imprudently punishes, he necessarily alienates the hearts of his pupils, and fosters a refractory, turbulent disposition; but when punishment is properly applied, it leaves a permanent, good impression, and the educator is esteemed and beloved as a father.

Rewards should perhaps be more sparingly applied than punishments; for, we should be cautious of exciting a spirit of selfishness. It is injurious to have the question always at hand; ***What good will***

that do me? For a general rule, the approbation of the teacher, '*I am glad, my child, you have done right,*' is a sufficient reward for all *moral* conduct.* In no case should it be encouraged by a determined, precise premium. Rewards, when proper, belong only to diligence and activity, and are designed to animate children to these purposes, the fulfilment of the duties of obedience, justice, peaceableness, and kindness, must ever be considered as a matter of course, carrying its own reward; though on these occasions, a word of approbation may be proper, to make the children sensible of the pleasure which their good conduct affords their teacher. No rewards are proper in the religious part of education; for, they might lead to the opinion, that mankind could merit the favor of God by their good works.

Kind of Rewards.

We must be allowed to repeat, that by rewards, we should never design to *distinguish* children; but merely to *please* them, and to *animate* them to activity. Rewards are only to be considered in the latter point of view. The following question naturally arises: On what does this innocent and harmless joy of children depend? It is this joy, this sprightliness, which sustains the natural activity of the child, and affords him the chief satisfaction which he has in his early life. A friendly look, an approving word of his educator, informs the child of the love and the satisfaction of his teacher. Everything that gently excites the senses, which shines or sparkles, which he can use in his infantile plays, produces this joy—the simplest and cheapest, as much as the complicated and the costly, and often more—the single flower, often more than the tree in full bloom. If the inclination and the activity of his soul are once directed to any object, then everything which belongs to it, even the least, is important; and if this activity is directed to anything mental, to what the child is learning, then it is easy to maintain this excited activity, and to give it suitable sustenance.

The educator observes this inclination, employs it regularly for his purpose, and makes the gratification of the innocent wishes of the child, the reward of his diligence and of his good conduct. In the distribution of rewards, particularly of those which have reference to the enjoyments of the beauties of nature, he need not be sparing if he can only give them, by his instructions, a value in the view of the child; for this can be in no respect injurious. But he will be cautious in the selection of those gratifications which are liable to strengthen sensuality, and weaken the taste for mental enjoyment.

The more rewards, as well as punishments, appear as the natural effect of previous action, the better. The natural connection of good

* The author elsewhere considers the transgressions of school children of two kinds; first, *specific*, or infractions of the positive laws of the school; and secondly, *moral*, or such as arise from a bad temper and disposition. The former admit, or rather *demand*, specific privations or penalties, as punishments; the latter must be reprimanded at discretion, according to the disposition of the child, the nature of the offence, and other circumstances.

with agreeable consequences, and of evil with disagreeable, places good in a cheerful, agreeable point of light, and evil in a bad, hateful view, and excites a natural love for the one, and a natural aversion to the other. This kind of reward, where practicable, should always have reference to the nature of that which will obtain the reward. Such rewards become the more suitable to the end, because they imitate nature, and their propriety is easily understood by children.*

The case is very different with those rewards, by which it is intended to excite the emulation of children, in order, by that means, to attain to a more extensive design. *The awaking of emulation is in itself a very doubtful expedient;* for, emulation too easily becomes ambition; if not immediately, yet at some future time. What educator would be willing to contribute in the least to such a destructive passion.† Though we must not cease to excite a laudable emulation, where it is too weak, and we must employ it as a proper means for producing activity, yet it must be with the greatest caution. Whether it is suitable to employ rewards to awaken and maintain this feeling, is another question, which we might deny, particularly if these rewards lead to actual distinction. The only honor, (and this we say with the most perfect conviction,) which children ought to strive after, is that which is comprehended in this truth, 'that he, who does that which is just and good, will be valued and beloved by good and honorable men.'‡ If we seek to make this truth appear lovely to children, and excite emulation in this way, we are sure that they will take no direction which is false, or injurious to morality. For this purpose, there are needed *no ranks, no tables of merit*, and in general, *no signs of distinction.* These are foreign to the infantile relation; they merely corrupt, and lead away the spirits and exertions of children, from that which is truly good and beautiful, and turn them towards an empty show. If a sense or taste for everything that is good, honorable, and beautiful, is produced in the pupil, he certainly will not remain insensible to true honor; and it is very injurious to employ external signs and rewards, in order to excite honorable feeling and emulation. Hence, *the common premiums in literary institutions are of a very ambiguous character.* If they become honorary dis-

* The following remarks are from Niemeyer: He, who is clean and decent, may go into decent company; but one, who is careless and dirty, will be excluded. He who is peaceable, condescending, and pleasing, is often indulged in the cheerful, harmless sports of children; but, on the contrary, he remains alone, or is shunned, if he is quarrelsome. He who is punctual and careful in small things, will be selected as an overseer in some particular department; but one, who is heedless, can be trusted with nothing. He who cannot keep silence, will be avoided, when any subject is under consideration, which it is wished should not be generally known; but he who is discreet and silent, is entitled to confidence. These are specimens of the rewards or punishments, which are the effects of conduct.

† By *ambition*, the writer means a desire for distinction, a passion for glory. We have no one word that gives the exact force of the German *ehrsucht.*

‡ It would seem to be evident, from this and other preceding remarks, that by emulation the writer means the love of approbation, and not the 'desire of superiority to others.'

tinctions, we utterly deny them any value. With children and youth, who are standing upon the threshold of learning, we should never cherish the feeling that they do anything that justifies distinction.

Envy, pride, suspicion of the teacher, and the judges of the prizes, and many other disagreeable circumstances, are also common consequences of the distribution of premiums and honors.

Should the prizes be nothing more than *testimonials of the satisfaction of the teacher* in the progress of his scholars, and if they are given only to please the children, they are proper in elementary schools, provided *they are dealt out to all the scholars*, except to those who have forfeited their claim by indolence and misconduct. This can be easily done, because the smallest present satisfies; and a large premium might thus be divided into numerous small tokens of approbation. *Prizes in money are always inadmissible.*

The presents, which are given, should consist of such things as have reference to learning;* and their use and application must require exertion and greater knowledge, than the children already possess. They should belong to the *next step* which the pupils are to take in their course of instruction. Such presents should show the children, that their performances have hitherto been acceptable and pleasing, but that those who are rewarded have not yet reached their goal; and can only arrive at it by a persevering progress in the way of diligence, through which they have hitherto advanced.

Kinds of Punishment.

The principles of punishment are the same as those of reward. Where an earnest look, or an emphatical word, is sufficient to effect what is desired, no severer punishment is proper; for what more can the educator wish than to have personally such power over the child, as to make him obey the slightest hint?—to have him sensible to the smallest signal of his displeasure? But if these signals do not suffice, the next kind of punishment, is, to withhold something that is agreeable to the child, by refusing some favor, or dispensing with some gratification. That which has been misused will be withheld. If the child has used anything which is prohibited, he is to be deprived of some favorite thing, in which he was previously indulged. He, who does not willingly attend to an admonition, is to be deprived of the liberty of doing some innocent thing; in a word, he is to be restrained. As we must be very cautious, so to distribute rewards, as not to flatter ambition, so we must be equally careful, not to extinguish a laudable self respect. We may mortify the child, and make him ashamed of his conduct; but we must never disgrace him in the eyes of others. Consequently, we must not shame children in the presence of others, when our admonitions are likely to have as good

* Such as sentences and maxims printed on cards, or arithmetical, geographical, mathematical, tables; and occasionally hymns and devotional pieces. Each child who receives one of these, is to commit it to memory; and to be exercised in repeating it. For little children, the tickets might have some ornamental device, as the figures of animals, plants, or buildings. These tokens are to be distributed regularly to all who have not forfeited them, so that it is a punishment *not* to receive them.

an effect in private. We must also avoid amplifying, and not represent a small error as being of undue importance. A child, who has been disgraced, and has lost his sense of honor, very rarely acquires honorable feelings again.

Corporeal punishments are the *first* and the *last*, to which we should have recourse in education. They are *the first*, because little children, being entirely sensual, and feeling scarcely anything but bodily pleasure or pain, are scarcely susceptible of any other kind of punishment. They are *the last*, because in the more advanced age of children, when they are capable, in a good degree, of reasoning, and have had proper advantages, if they continue habitually or flagrantly to transgress, it denotes either an unpardonable heedlessness, or a positive obstinacy, and a stubborn will, that can be conquered by no other means. The author is of opinion, that moderate corporeal chastisement, which in fact is rather painful in imagination than reality, cannot well be dispensed with, in the government of children who are under five years of age. Little children are best quieted in this manner, and should their petty offences occur ten times a day, they are to be immediately subdued. The instructor owes them no grudge, but treats them with kindness as soon as they become obedient. After this age, unless children are peculiarly irritable and refractory, corporeal chastisement is seldom necessary. In the following years, these punishments are to be employed, only in cases of absolute necessity, when all other means fail; at farthest, sparingly, according to the preceding principles, but never with harshness, and always without offence to decency.

Art. II.—Visit to the Teachers' Seminary, Andover, Mass.

Mr Editor—I had the pleasure, not long since, of a visit to the Seminary for Teachers, at Andover, under the care of Rev. S. R. Hall, whose labors in the cause of education are well known. As my stay was limited, the following account must necessarily be an imperfect one; but such as it is, I have concluded to place it at your disposal.

The building for the Teachers' Seminary in Andover, is pleasantly situated and handsomely constructed. It has two stories, besides the basement. I did not ascertain its dimensions, but I could not help contrasting this large, elegant, airy mansion, with the multitude of school houses, which are every where to be found, whose narrow dimensions and miserable construction, better fit them for prisons than for places of instruction.

The *first* or lower story embraces the principal school room, a spacious entrance, and a room for a library. The entrance contains suitable places for depositing hats, clothes, &c., and a stair way.

The second or upper story includes, besides the stair way and entrance, a room for the preparatory school, with a recitation room adjoining; a room for geological, mineralogical and botanical specimens, and a room for Lectures in Philosophy, Astronomy, &c., with the necessary apparatus.

Part of the basement story is occupied as a Chemical Lecture room and Laboratory. The rest is designed as a work-shop, and is, to some extent, already used for that purpose.

All these rooms are furnished with appropriate seats, and with desks, where these are necessary. The desks and seats of the principal school room are on an improved plan. The seats consist of a chair firmly fixed to the floor, with a very low back. The apparatus and specimens necessary in the illustration of natural science, are arranged in the several rooms appropriated to their use. The electrical apparatus, in particular, is very fine. The minerals, and geological specimens are already numerous, and are rapidly accumulating, through the exertions of the teachers and their pupils. The chemical laboratory is well supplied. When it is considered that all the apparatus and other collections have been made (without the aid of funds), by the principal, assisted by his teachers and pupils, it is surprising that so much has been accomplished, although it must be admitted that there is room for further effort. The library, especially, might be advantageously increased, either by funds, or individual donations. The volumes it now contains, not exceeding, perhaps, 200 to 300, are very judiciously selected.

The number of pupils in attendance at present, may be about 70 or 80 —30 in the preparatory department, and 50 in the high school—but a much larger number will attend during the autumn and winter. Every facility might be afforded for the comfort and convenience and progress of a much larger number, than have ever yet attended. It does not seem to be generally known that there is a school of this kind, existing in New England, sustaining the high character which might justly be challenged by this institution.

The higher department is at present under the immediate care of Mr Hall. He is assisted in this department by Mr F. A. Barton, and in the preparatory department by Mr L. Tenney, both of whom appear to be well qualified for their task. Provision is made for further assistance, when necessary.

School books, of a good character, are selected, and the most approved methods of instruction adopted. But while books, and apparatus, and hard study, are deemed indispensable to thorough and efficient progress, much is accomplished by familiar, conversational lectures, giving the student ample opportunity for asking questions, suggesting doubts, &c. No attempts are made to hurry through a science, for the sake of having gone through it, but constant, and as it appears to me, *successful* efforts are made to teach everything to which the pupil's attention is called *thoroughly*. It was in vain that I sought for anything superficial in the institution.

In both departments of the school, there is nothing of that routine of mere memory work which is so often witnessed in our schools. Those methods are pursued, generally speaking, in every exercise, which give employment to the whole intellect, and not to certain favored faculties merely, while the rest are suffered to lie neglected. If any faculty has not been properly developed, in the early years of instruction, a course is here pursued which is most happily adapted to awaken and excite its slumbering energies, and bring it into habits of cheerful, healthy, vigorous action.

The spelling lessons are usually short. Few, if any words are studied, according to the arbitrary arrangement of most dictionaries and spelling-books. Sometimes the teacher dictates a series of words, which the pupils write on their slates; at others, they are requested to select all the words of a certain class which they can recollect, and write them down, thus forming their own spelling lessons. By classes of words is meant all which belong to a certain occupation, art, tribe of animals, &c. Thus at one time their spelling lesson will consist of the names of all the birds of prey they can think of; at another, of all the implements used in husbandry, or in some mechanical occupation. The examination of these

lessons by the instructor, is often accompanied by much useful and familiar conversation on various topics, not excluding moral and religious subjects. Many other methods of teaching spelling are adopted.

I was never before so thoroughly convinced of prevailing deficiencies in teaching *reading*, as while witnessing the performances of these pupils. I was so much ashamed of my own neglect of distinctness, and propriety of enunciation, that I resolved at the moment never to read or speak before others again, till I had subjected myself to a thorough drilling on these points.

Arithmetic was also taught in a very judicious manner in both the higher and lower departments. Great attention was paid to the difficult subject of *carrying*. The method of teaching writing I did not witness. Three-quarters of an hour of close attention is given to the subject, as I believe, once in two days.

In both departments of the institution, every branch is pursued, as far as possible, independently of every other. By this is meant that every study has its appropriate hour and space, and when that hour arrives, it is exclusively attended to. In the higher department, the exercises for every day of the week are written down plainly and minutely, and a monitor rings a bell at the arrival of the time for every new exercise. So exact is the order, and so accustomed to it have the students become, that so far as discipline is concerned, it matters little whether the teachers are present or absent, provided the monitor is at his post, and performs his duty.

The higher branches of the Mathematics, Geography, Grammar, History, Composition, Drawing, Philosophy in its various divisions, Chemistry, Political Economy;—indeed, everything to which the attention of the pupil is called, is pursued, so far as I could ascertain, in the same rational and thorough manner, as spelling, reading, and arithmetic. Not only is everything rendered intelligible, but *interesting*; and the thinking powers of the pupil are called into useful activity. During my visit a course of Chemical Lectures was commenced by an assistant, which promised to be highly practical, and useful. Music is taught in the seminary, and a hymn is also sometimes sung in connection with the religious exercises.

But what rendered this Seminary most deeply interesting to me, was the conviction, which I was unable to resist, that all its methods, and plans and processes were eminently adapted to the development and formation of character. As a place of *instruction*, it justly ranks high; and I do not believe it has been too highly appreciated. But as a place of EDUCATION, it has still higher claims. Knowledge of the best kind is successfully inculcated by the best of means; but the capacity and disposition to make a good *use* of knowledge, is regarded as of still *more* importance.

In the first place, the maxim that a sound mind requires a sound body, is not forgotten. The location of the Seminary is peculiarly happy. The building is kept thoroughly ventilated, and a due regard is paid to temperature. Exercise receives a measure of that attention which its superlative importance demands. The importance of early hours is inculcated. Indeed, everything which favors the health is remembered by the teachers, and so far as circumstances may permit, controlled and directed.

But the intellectual and moral habits of the pupils are also wisely regarded. Nothing struck me more than the cheerful love of order, which seemed to prevail. It was not the order of a prisoner in the dungeon, but of the healthy, happy laborer. On the book containing the rules for each day, was written in conspicuous characters, 'ORDER IS HEAVEN'S FIRST LAW;' but it was written in characters scarcely less legible in their words and actions. In securing such order I noticed several things which appeared to have no small influence.

Habits of punctuality.—When the hour arrives for opening the school, or for any exercise, whatever, it is attended to. The teacher does not wait a few minutes beyond the time for tardy pupils—he is on the spot himself, and the work commences. In fact he is often ready a few minutes before the time. The pupils know it, and they are convinced the teacher is in earnest. This makes *them* so.

Nothing is hurried.—This is, in part, an effect of the former habit. If 'time is taken by the forelock,' there is less need of hurrying. There will be time for everything—and time to do it well.

Everything has its place.—There is no time lost by looking for things which have become misplaced. This is economical and favorable to good order.

The teacher observes order himself.—Every *word ;* every *step ;* every *performance ;*—I had almost said every *look* of the teachers—inculcates order and system. And the powerful influence of example is too well known to need my encomiums.

I know not what other means of discipline may have been used in the Seminary formerly; but am persuaded that those which have just been mentioned, have a very large share of influence, at present in maintaining it. The *habit and love* of order and discipline, *secure* order and discipline. So it is with motives to progress. The habit and love of acquiring knowledge, and of making improvement appear to *ensure* that knowledge and improvement, without the aid of emulation, which appears to be discarded. I know of no school for boys, where a better English education can be obtained than at this; even if the pupil have no idea of becoming a teacher.

Were it not in vain, I could wish that the fathers and mothers of New England might all spend a few days in this Seminary. If a knowledge of its actual condition should lead to nothing more effective, it might induce many to send their sons there for a few years, to have the unspeakable pleasure of seeing them moulded into teachers of high-minded purposes, and holy self-denying character. May we not hope that a knowledge of what is effected at Andover, will lead to the establishment of similar schools, throughout New England—to be fountains of intelligence and virtue and piety? AN OBSERVER.

MISCELLANEOUS.

SCHOOL BOOKS.

I have constantly used Sullivan's Political Class Book in my school, since its first publication. The subjects, and the arrangement please me, but the language is often unintelligible to a majority of my pupils. The author probably has not experienced the difficulty of communicating simple truths to the minds of the young, in their own language. For instance, the first sentence in the section 348, where the knowledge necessary for a mechanic is spoken of: 'The application of the abstract rules of art and science, in operating on the natural substances,' &c. Ask an ordinary child what is meant by 'abstract rules of art and science,' and you will see a vacancy in his looks, indicating no definite ideas. The language of a child would be, 'The application of the rules of arithmetic and natural philosophy, in working these substances, which are found in the world.' It is true, *rules of arithmetic and natural philosophy*, does not include all the author meant by *abstract rules of art and science.* Geome-

ry, chemistry, &c. must be included. But *arithmetic* and *natural philosophy* are terms the child understand, and it is easy for him to generalize, so far as is necessary for his purpose. You ask the child, 'what are some of the things a mechanic ought, in the second place, to know.' He answers from his book, 'arithmetic and natural philosophy;' something he perceives the use of. If he has some knowledge of geometry, you may ask him, 'what a carpenter, who measures, must understand,' he will at once tell you, 'geometry.' If he has some knowledge of chemistry, 'what must a dyer and tanner understand?' he answers, from his previous knowledge, 'chemistry.' So we see, although a child gives a particular answer, his ideas are not necessarily particular. But if, in answer to the first question, he gives the general answer as it is in the book, 'the abstract rules of art and science,' he will have neither general nor particular ideas.

Authors of books for youth ought to study Peter Parley's and Mr Gallaudet's books, to form their style. Peter Parley succeeds admirably well in books where scientific and logical accuracy is not required. His first book in history ought to be in the hands of every child. I do not select this because it is better than others, but because I am better acquainted with it. Where accurate scientific knowledge is required, Peter Parley is deficient. Mr Gallaudet, I trust, has but just began to write books for youth. I believe more knowledge of the science of the human mind may be derived from his little books on the soul, than most females in our academies obtain from authors usually studied, such as Upham. A work for youth on mental philosophy, from the pen of Mr Gallaudet, is much wanted. D.

LATE ATTENDANCE AT SCHOOL.

Many teachers wait for tardy pupils after the usual hour of opening the school has actually arrived. This is a bad practice. The parent will inquire, perhaps; 'Did you get to school early enough this morning?' 'Oh, yes;' the child will reply. So the next morning he will venture to keep him employed late again. A boy stops to play on the way; *at last* it occurs to him that he may be late; so he hurries along to school. The master is there; but the first class has not yet begun to read. Next morning he ventures to play a little longer still.

True, it is unpleasant to have a class commence reading when only half or one-third its members are present, and the rest coming in and making noise and disturbance; but the practice of waiting for the pupils will only increase the evil. The more you wait for them, the more you will be compelled to do it, both by parents and pupils. *Give them an inch, and they will take an ell.*

There is therefore no better way than for the teacher to open his school the moment the hour arrives, even if he has but one pupil. Let him pursue this course without variation, and he will ultimately find it successful.

There are many other means to be employed in securing punctuality of attendance. But half of the work, at least—and the most difficult half too—is completed, the moment the whole district, both parents and children, distinctly understand that you are invariably punctual. Forego friends, conversation, meals, almost *everything* in fact to secure this point; and when this is done, the rest of your task will be accomplished with comparative ease. Think not that this is mere speculation: the experiment has been often *tried*, and the success was complete. It needs only to be repeated, to insure the same results. A.

NOTICES.

Family Lyceum.

We have been favored with the first number of a newspaper, entitled the 'Family Lyceum,' proposed to be issued by Mr Holbrook, whose praiseworthy labors for the promotion of social improvement are so well known. It's object is to present valuable scientific and general information, in a popular and practical form, for the use of the family circle, and the village Lyceum. The plan seems to us to promise usefulness, and the first number contains much that is interesting, presented in an agreeable manner. We believe it will succeed; and its object is so specific that it cannot interfere with other publications. The following extract from the *Prospectus*, expresses, briefly, the views of the editor:

'It matters but little how brilliant or intense is the light around our dwellings, if there is nothing but darkness within. It is but a poor consolation to the soul to witness the utmost peace, cheerfulness and beauty, in the elements and actions around, while there is disturbance, commotion, and angry passions within. It is of little consequence to have our country studded with colleges and churches, of the most costly and splendid architecture, rendered still more imposing by an array of professors, doctors, and reverends, except as they produce intelligence, virtue, or religion, among neighbors and members of the same family. Indeed, except for that, they only tend to render darkness still more visible, vice still more deformed, and oppression still more cruel and unrelenting. Even the common School and Village Lyceum are liable to miss their aim, and lose their object, from the want of some medium of action and re-action, some channel of kindly reciprocal feeling and influence between them and the more social circles, especially in the family board.'

'His aim will be, to select such materials from the great store-house of nature,—such experiments from nature's great laboratory—to present these things, principles, operations, the laws and results of physical, intellectual, and moral science—as shall be the most highly entertaining, and the most permanently and extensively useful.'

Infant Instructor, and Mothers' Manual, designed for Infant and Primary Schools, and Families, by M. M. Carll. Philadelphia, Thomas T. Ash, 1832, pp. 199.

This little book is evidently the fruit of much labor, and its uncommonly neat appearance is much in its favor. It is about the size of an ordinary spelling book, and is intended as an aid to thinking mothers and teachers. We wish every parent and teacher might be in possession of the work—but we are much mistaken if it is not found as well calculated to *instruct* the *instructor*, as the pupils of his charge. The arrangement of the work is such that it can scarcely be read over,—much less studied—without profit.

After a brief account of the three great divisions or kingdoms of nature, the writer has introduced a set of pictures, representing the various orders of animals, with their names and arrangements marked. The mother will first acquaint her pupils with their *forms* and *names, generally*. After this, those *parts* upon which the classification is founded, are to be studied: and then the *habits*, &c. of the animal. This method, which indeed is none other than the *inductive*, is carried through the study of all the subjects which the work presents. The comparison, use, and relation of an object, are conducted according to the strictest rules of the philosophy of the human mind, and yet so *simply*, that the child cannot fail at once to be pleased and improved.

It is to be feared that not a few mothers and teachers are unprepared to instruct in the manner proposed; yet we hope the work itself will have a most salutary tendency in removing this obstacle—if it be one—to its *immediate general acceptance*. Of the system of mental philosophy, which it developes, the hasty perusal to which we have been confined, has not duly prepared us to speak. We may return to the subject at some future period. The sentiments of the preface we have examined more thoroughly; and regard them as worthy of particular attention.

Art. I. Orthography.

Essay on Learning to Read and Write the English Language.

By William R. Weeks, D. D. Utica, New York.

Communicated to

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It has been remarked by some one, that the man who has contrived to make two blades of grass grow where but one grew before, has rendered an important service to his country. A service no less important is rendered by the man who has contrived to save half the time which has been spent in acquiring any branch of useful learning. In the attempt to make improvements, it is not to be expected that every new thought will prove to be practically useful, nor every suggestion a real improvement. But, it is very obvious, that if nothing is attempted, nothing will be achieved; and that unless proposed improvements are made the subject of examination, it cannot be known whether they are improvements or not.

The difficulty of learning to read and write the English language, is the subject on which I propose to offer a few thoughts; and then *present something by way of attempting a remedy.* It is not, indeed, a new subject; nor are the thoughts which I have to offer, entirely new. It has been gratifying to see, within a few years, indications that the subject had presented itself as one of great importance to the minds of many of those who are laboring with success in the cause of public improvement. And so far as the suggestions of others answer my present purpose, I shall take the liberty of making a free use of them, not doubting but that in so doing I shall have the approbation of their authors, as of those who are fellow laborers in a common cause.

I find it stated in a late number of the Annals of Education, that 'an active Cherokee boy, may learn to read his own language in a day; and that not more than two or three days is ordinarily requisite.' To learn to read the English language, we know, is the labor of years; and the inquiry arises, whence this astonishing difference?

There is no difficulty in understanding why the Cherokee should be easily acquired. Each of its characters is the representative of one invariable sound; and each makes a syllable by itself. The whole number of characters is 86, this being the number of syllables in the language. To read is nothing more than to repeat successively the names of the several characters. When you have learned the names of two characters, you can read any word composed of those

two syllables; when you have learned three, you can read any word composed of those three; and when you have learned 86, you can read the language.

Not so with the English language. To learn to read it correctly, is the labor of years. And though we boast of our schools and seminaries of every grade, and of the more extensive diffusion of the means of information than is found in any other country, yet, the number of tolerable readers is small, and really good readers are extremely rare. But so far from wondering at this, when we consider the difficulties with which the pupil has to contend, in his attempts to learn, we shall regard it rather as a matter of wonder that children ever do learn to read even tolerably.

The first thing commonly done is to teach the pupil to call each of the 26 letters of the alphabet by its name; *a, be, ce, de,* &c. And so necessary is this commonly esteemed, that if any one should propose to teach a child to read, without it, he would be thought visionary, and parents would scarcely be willing to have their children made subjects of such an experiment. Indeed, most persons, probably, think it impossible to learn to read in any other way. But, in reality, this calling of the letters by their names throws a difficulty in the way of the pupil, which, to a child first beginning to learn, is one of very great magnitude. A letter is the representative of a certain *sound;* and this is what the pupil needs to know. In the case of four of the letters, *a, e, i, o,* what is called their first sound is the name by which the pupil is taught to call them. And he would naturally expect that the name of each letter of the alphabet would indicate the sound, in like manner. But, if he expects this, he is led into a great mistake. In every other instance, the name of the letter and its sound differ from each other; and sometimes have little or no affinity. Take the letter *h.* Its sound is a strong breathing, *h;* but its name, *aitch,* would never suggest that sound. *H, a, t,* spells *hat;* but if the child should think the name of each letter expressed its sound, he would call the word *ach a tee. S, h, i, p,* spells *ship;* but according to the same method, it should be called *ess ach i pee.* Now, the difficulty is this: The pupil is taught the name of each letter; and this he thinks is its sound. And he expects to call it so, when he puts it with others into a syllable. But he is entirely wrong in this; and finds it a source of great embarrassment, as he proceeds. Better for him if he had never heard the names of the letters at all. For when he knows them perfectly, he has not made the least progress towards knowing what they spell, when put together. He is even farther from knowing that, than he was before he began; since he has learned what he must unlearn again, before he can pronounce words or syllables. That is, when learning the alphabet, he is taught, on looking at a certain letter, to utter the sound *aitch.* But, when he has thoroughly learned this, then he has to learn, that when he sees that letter in the word *hat,* he is not to utter the sound *aitch* at all, but only a strong breathing.

Another difficulty which a pupil has to encounter in learning to read the English language, is, the different sounds of the same letter. All the vowels, and several of the consonants, have different sounds

The letter *a* has *ten* sounds, as in the following words: *hāte, hăt hâll, hàrt, hair, what, säid, vităl, village, quay.** The letter *e* has six, sounds, as in *be, nĕt, vein, their, hĕr, billet.* The letter *o* has nine sounds as in *note, not, wŏrd, m ve,† wolf, fôrm, ŏne, woman, none.* Among the consonants, the letter *c* has five sounds, as in *cat, çider, ocean, suffice,* and *such.*

The variety of sounds, to be given to the same character, cannot be otherwise than a great embarrassment to the pupil. Every learner has felt it; and every teacher must have seen the embarrassment it creates. Yet, probably, no man who has not made it a matter of calculation, is aware of its extent. This irregularity in our language has, indeed, been often made the subject of remark. We have smiled at the ludicrous mistakes of foreigners, in attempting to catch the multifarious sounds of *ough*, as heard in the words *thought, though, through, plough, cough, hiccough, rough,* and *lough.* We have been pained to see our children grow weary of their books, and discouraged in their attempts to pronounce their mother tongue. Yet, we have not duly considered the nature and extent of the difficulty. From a remark on that subject, in a late number of the Annals of Education, I was led to try the experiment on a few words, to see in how many ways they *might* be pronounced, according to the different sounds of each letter; and I was astonished at the result. Let us try the word *phantom. Ph* may be pronounced together, or separately. Together they have the sound of *f* and *v*, as in the words *phrase* and *Stephen.* Separated from the *h*, *p* has two sounds, as in *shepherd* and *cupboard.* Hence, then, we may pronounce *phantom, vantom, pantom,* and *bantom,* 4 varieties. Next, *a* has ten sounds, as before stated; and each of the aforesaid four words takes 10 new varieties. The first, *phane-tom, phan-tom, phawn-tom, phàn-tom, phâin-tom, phon-tom, phen-tom, phun-tom, phin-tom,* and *pheen-tom,* 10. The second, *vane-tom, van-tom, vawn-tom,* &c, 10 more. And in like manner the third and fourth, which makes 40 different ways of pronouncing the first three letters. Next, *n* has two sounds, as in *pan,* and *prank;* and each of the aforesaid 40 words admits of two variations, according to this difference, which makes 80. Then *t* has three sounds, as in *hat, notion,* and *question;* and each of the aforesaid 80 words

* On account of the difficulty of procuring type (without delaying the work,) to represent two of the writer's characters, we are compelled to substitute, for the present, brief descriptions. The space which it should occupy, we have left blank.

The *tenth* sound of *a*, as in *quay*, is represented by the mark which usually denotes the *acute accent*, placed *under* it.

† The *fourth* sound of *o*, as in *move*, is represented by inserting a dot in its centre. The *seventh* sound, in *one*, is not quite so exactly represented as would be desirable. The dot is rather too much *elevated.*

admits of three variations more, which makes 240. Then *o* has eight sounds, and each of the aforesaid 240 words admits of eight new variations, according to those differences *o*, which makes 1920. And finally, *m* has two sounds, as in *sum*, and *accompt;* and each of the aforesaid 1920 words admits of two variations more, which makes 3840. When, therefore, each of the letters which compose this word have been learned, and all their several sounds, and the learner applies his knowledge to the pronunciation of this word, he may pronounce it wrong in 3839 different ways. This may be thought an uncommon case; but a little examination will show that very few words do not present similar difficulties, to a great extent. The word *acid* admits of 320 varieties, *camel* 960, *magic* 640, *matron* 960. How can the pupil know, when the word is presented to his eye, in which of all these different ways it is to be pronounced? And how very long and difficult must the task appear, to a learner who has any conception of what is before him, of becoming accurately versed in the inscrutable mysteries of pronouncing the English language.

Another difficulty in the way of learning to read and write our language, is, the use of different letters to express the same sound. Here also is a great variety. Every vowel in the alphabet has, in some word, the sound of short *u*, as in the following examples, *vital, her, bird, word, nut, myrrh.* Here are six letters, each having that sound. Then, there are also fifteen different combinations of letters to express the same sound, as in the following words, *Isaac, Britain, pearl, cheerful, surgeon, gorgeous, Messieurs, region, religious, blood, cupboard, does, rough, guerdon, answer.* There are twenty one different ways, then, to express this single sound. Every vowel also has the sound of short *i*, as in *village, billet, pin, women, busy, cylinder.* There are also ten combinations of letters to express the same sounds. Numerous varieties of a similar nature are to be found in relation to other letters and sounds. The writer in the Annals, before mentioned, computes the vowel sounds in the language to be 18, expressed in 166 different ways; the sounds expressed by consonants 23, written 68 different ways; in all 41 sounds, which may be written 234 different ways; or, as I think, from examination of the subject, about 250 ways. Now, suppose the learner has heard the word *phantom*, and wishes to write it. The first sound is written 4 different ways, as in the words *fee, sapphire, seraph*, and *laugh.* The next sound, that of short *a*, is written 3 different ways, as in *plaid, man, guaranty*, making, thus far, 12 varieties. The sound of *n* is made also by *m*, multiplying the aforesaid 12 by 2, which makes 24. The next sound is written 6 different ways, as in the words *at, subtle, victuals, hushed, thyme, mezzotinto*, multiplying the aforesaid 24 by 6, which makes 144. The next sound is written 21 different ways, as before stated, multiplying the aforesaid 144 by 21, which makes 3024. The next sound has but one mode of expression, *m*, and there can be no mistake about that, unless it should be to put an *n* after it, as in *hymn, column.* The pupil, then, who, with a perfect knowledge of all the sounds of the letters, and the different ways of expressing them which are authorised by established usage, shall attempt to write the word *phan-*

tom, will be liable to mistake in 3023 different ways, almost as many as he did in pronouncing it.

Who can wonder, in view of these facts, that very few men, even of the best education, are correct spellers of the English language?

Another difficulty, of no small magnitude, in the way of learning to read and write the English language, is the great number of silent letters it admits. In some words, the number of silent letters is actually greater than the number of those which are sounded. And the number of words in the language is comparatively small, in which some of the letters are not silent.

These several difficulties often present themselves to the learner; and sometimes they all meet in the same word. In the word *succeed*, the letter *c* has two different sounds; the same sound is expressed by the letter *s* and by one *c*; and one *e* is silent. If any one will take the trouble of examining a few sentences in any book, he will find, that, it is rare, indeed, that a word is to be met with, in which all the letters are pronounced, and all have their first sound. An examination to some extent has satisfied me, that only about half the letters used have their first sound, while the other half are silent, or have some other sound. And I am persuaded that no one who looks into this subject carefully, or who pays attention to the progress of a child in learning to read, can fail of seeing that the difficulty and embarrassment arising from the several causes which have been brought into view, must be very great indeed. How shall a child know what letters to pronounce, in the word before him, and what to leave out? And how shall he know what sound to give to those he is to pronounce? Must he be doomed to labor through the solid columns of an ordinary spelling book, till he has learned by rote from ten thousand to sixteen thousand words? It is a dreadful task; and one which a *man* would be reluctant to undertake. But, if there is no other way, that labor must be performed; for children must be taught to read.

There is, however, another way. And it has been the principal design of this essay to bring it into view, that it may be the subject of examination. Near twenty years ago, I saw a book in which it was proposed to begin with teaching children to pronounce syllables, instead of calling the names of the letters. When my oldest child was of suitable age to begin to learn to read, I resolved to try the experiment. I prepared some lessons with my pen, and began. But I had not proceeded far, before the child himself analyzed the syllable, and told me what part of the compound sound belonged to each letter. I then suffered him to learn the whole alphabet in the same way, calling each letter by its sound, and not by its name; which he very readily did. And though I had learned from books, that "a mute cannot be sounded at all, without the aid of a vowel," this little child taught me that the mutes, as well as other letters, could have all the sound given to them alone, that they can have when joined to a vowel. I then contrived a set of marks to attach to the letters, when they had different sounds, analogous to the Hebrew vowel points, and similar to those which have since been adopted by Webster and others. But I fell at first, into the same mistake which they have made,

which was to use one mark for several different sounds. This I afterwards corrected, so as to have but one sound to attach to any character; though I could not avoid having different characters to express the same sound. I took a small book for children, which I believe was one of Samuel Wood's publications, containing interesting and useful reading, adapted to the capacity of a child; but containing no nonsense, and I believe nothing but what a child could understand. The title I do not remember. That book I marked, according to the system I had adopted. The silent letters I denoted by a particular mark also. And the child learned to read, with great pleasure to himself, and with a facility which perfectly astonished me. Not indeed so quick as a Cherokee, for the language in its present state will not admit of it; but in less than half, perhaps I might say in less than one-fourth of the time I had ever known any other child learn it. Since that time, I have taught two more of my children to read in the same manner, and with the same result. After the same system also, I taught the oldest to pronounce the Hebrew and Greek, with much greater ease, and with much greater accuracy too, than I had ever seen any taught on the common method. And I do not see why the system may not be applied with great advantage to any language the pronunciation of which we wish to learn. It is not liable to the objections which exist against all the systems of teaching the pronunciation of a language, by having one word, with one set of letters, to teach the orthography, and another word, with a different set of letters, to teach the pronunciation; a method, which, whatever help it may afford adult persons, is utterly unsuited to children, who should have but one word before their eyes, and that in the correct orthography. According to this system, the word is before the eye, in its usual orthography. But to ascertain its pronunciation, every letter is so marked, that, when the child has once learned what sound to attach to a character, he cannot mistake, for that character never has any other sound. To make my meaning still plainer, take a single example. Every vowel has, in some word, the sound of short *u*. Let a small curve, opening upwards, such as has long been in use to denote a short vowel, be used to denote the sound of short *u*. Let it be put over the *u*, when it has that sound, and over any other vowel, when it has that sound, as *a* in vital, *e* in her, *i* in bird, *o* in word, *u* in nut, and *y* in myrrh. Let this mark be used for no other purpose. Let the pupil be taught to utter that sound, wherever he sees that mark, whatever letter may be under it. The number of sounds to be expressed in writing the English language, is about 40. But the characters necessary, retaining our present orthography, may be a little over 60. They will not, however, in any event, be so numerous as the Cherokee characters. And though it cannot be expected, that the ability to read the English language correctly can be acquired in the same time with the Cherokee, yet it is believed, that, by this means, the labor may be greatly diminished, and the task be rendered comparatively easy and delightful.

Art. II.—School Agents' Society.

[In our number for Aug. 1st. we gave a brief account of the formation, at Andover, of a School Agents' Society, and also stated that another meeting of the Society would be held August 6th, when a full Report of the plan, objects and advantages of the Society would be expected. We are happy in being now able to state that the meeting was fully attended, and an interesting report presented, from which we have made a few extracts.]

After remarking at considerable length on the facts that extensive portions of our country are either partially or wholly destitute of the means of instruction; that the usefulness of schools already established is limited by defective modes of teaching; that there is great 'want of well qualified teachers;' that 'many important branches of study are excluded from our schools;' that there is an almost entire absence 'of all articles of apparatus for visible illustration; that the *moral* culture of childhood is almost wholly overlooked;' and that 'youth are not taught to place a proper estimate on their own powers,' the Report goes on to observe:—

'Our desire is to excite public attention to the importance of practical education—to lead the young to appreciate their ability to educate themselves—to carry the benefits of Infant School instruction to every child, and bear the key of knowledge among Teachers, inducing them to regard their vocation as one of the liberal professions, and securing among them union of object and effort—to encourage young men of promise to become Teachers and Agents, and to procure funds for the purpose of aiding such to educate themselves, especially if they intend to exercise their profession in the valley of the Mississippi, are objects of paramount importance in the opinion of the Board. Hundreds of young men may be found, whose talents would entitle them to high hopes of success and usefulness, if they could be brought from their obscurity, and persuaded to devote their lives to the profession of teaching. But pecuniary embarrassments, ignorance of any plan for the systematic education of Teachers, and other discouraging circumstances, will forever exclude them from the ranks of the profession, unless some means be devised to draw them out and train them for the work. These cases will be embraced in the scope of this society. It will extend a helping hand to individuals deserving its patronage, and in connection with their own efforts, will give them a thorough professional education. Scholarships may be established, and funds raised by other means, to defray such portion of their expenses as themselves cannot meet. In this way, assistance may be furnished in fitting them out for the West or the South, or the place of their destination in foreign countries.

'In short, this Association may act as a Lay Education Society, a Foreign, and Home School Society, which shall supply destitute portions of our own and other countries with the blessings that follow in the train of our Free Schools. If the civil and religious institutions of every country depend for their perpetuity on the general diffusion of intelligence—if a community cannot be enlightened where the in-

struction of the young is overlooked—if the education of the great body of our youth must be wholly neglected, or remain very imperfect without a supply of competent instructors, we may well deem important every organization and every measure which contemplates the education of Teachers. Though 'the school-master be abroad in the land,' he will not go forth the dispenser of blessings, unless possessed of high, intellectual and moral endowments. To aid in the attainment of these—to give direction and efficiency to his labors, is a prominent object of our society.

'The MEANS to be employed in effecting our object have been suggested in the preceding remarks. The press will be the most powerful instrument we can employ. Associations, auxiliary to our own—the co-operation of Instructors—the establishment of Seminaries for Teachers—the formation of Circuit Schools, when a course of uninterrupted instruction cannot be given—the employment of travelling Agents and Lecturers, will all be put in requisi tion.

'In conclusion, the Board of Directors beg leave to say, that in their opinion the labors in which they are engaged are of pre-eminent importance—an importance which can be measured only by the value of order and confidence in the community; of liberal, political, and social institutions; of a pure and elevated standard of morals and religion. We would aid in extending and perfecting a system of public instruction by which in the language of Webster, 'property, life, and the peace of society are secured. We seek, to prevent, in some measure, the extension of the penal code, by inspiring a salutary and conservative principle of virtue and of knowledge at an early age. We hope to excite a feeling of respectability, and a sense of character, by enlarging the capacities, and increasing the sphere of intellectual enjoyment. By general instruction, we seek, so far as possible, to purify the moral atmosphere; to keep good sentiments uppermost, and to turn the strong current of feeling and opinion, as well as the censures of the law, and the denunciations of religion, against immorality and crime.'—We look to the individual happiness and respectability of 3,000,000 of children in our country—we contemplate their influence in swaying the destinies of the myriads who are to people our vast territory, and we are convinced that a more powerful instrumentality must be wielded by those to whom are committed the interests of the young, if we would secure them from the demoralizing consequences of ignorance, and imbue their minds with those correct and fixed principles which shall elevate them above temptation to crime. There are probably 1,000,000 of children and youth in the United States who have no means of instruction. Of these, 20,000 are to be found in the city of New York alone. Now suffer these 20,000 to grow up in ignorance, and what direful evils will they not inflict on the community in which they dwell! Let the 1,000,000 of our children who attend no school whatever, attain the years of manhood without instruction, and let them reinforce the multitudes of mature minds of a daring, desperate character, which now stalk abroad, bearing pollution and crime, and death in their progress, and we may expect to see the temple of our liberties profaned, the altars of religion overthrown, and the foundations of society broken up! Why was the light of religion

extinguished, the obligations of the social compact despised, and all laws, human and divine, contemned in the French Revolution? Why were the fair fields of France drenched in the blood of her millions of young conscripts at a later period? Why lies she now torn and bleeding? Is it not because the bulk of her population is too benighted to contend temperately though firmly for rational liberty—too ignorant to appreciate it, when within their grasp? Nothing can preserve *our* country from despotism on the one hand, and licentiousness on the other, except the universality of public instruction, rendered completely efficacious by an accompanying system of morality, founded on the precepts of the Bible. This bulwark will protect us against the shock of intestine commotion, and secure us against the onset of foreign invasion. May we not then earnestly solicit the co-operation of the patriot, the christian, and the philanthropist, in our efforts "to promote the cause of Common Education throughout our country?" Disclaiming any connection with others as partizans in politics, or sectarians in religion, may we not confidently appeal to all who love our country, who revere the virtues of our fathers, and would transmit them with undiminished lustre to posterity, to stand forth and aid us in the great enterprize? We make our appeal to enlightened minds; to men of comprehensive views and lofty aims, and we believe we shall be heard.'

Art. III.—Seven Advantages of Infant Schools.

1. They relieve parents from the care and trouble of their younger children, and give them leisure freely to attend to their domestic concerns.

2. They rescue children from the personal dangers in the little accidents to which they are exposed; and, what is vastly more important, they rescue children from the corrupt examples and influences of vicious servants.

3. They redeem from waste, and provide employment for that most valuable portion of life which passes from the time when infants go from their mothers' arms, to the time when they are usually sent to the common school.

4. They furnish, in their exercises of marching, singing, clapping, &c., a most healthful employment for that period of life when exercise is more indispensable to health than at any other period; when children first begin to use their limbs; when motion, either of body or mind, is their very element and life.

5. They give to infants, between the ages of two and six years old, an amount of discipline and instruction in the *elements of learning* which is almost incredible—an amount which surpasses the sanguine expectations of the fondest parent.

6. They teach all children to sing. Man is a *musical being* by nature, and, if begun with when an infant, may be taught to sing.

7. They do much, very much, for the cultivation and improvement of the heart. To make deep moral impressions is the leading object in every infant school. They aim to preserve the children from what is bad, and to put them under the influence of what is good.

Brit. S. S. Teachers' Magazine.

Art. IV.—Practical Lesson.

Objects.—Circumference, and Diameter.

How long do you think this wafer box is? It is not long either way; it is round. Then how *high* is it? 'One inch.' Now how far do you think it is right across it in this manner? 'Two inches.' I think it is;—perhaps not *quite*, however. We will measure it by the rule. Yes, it is 2 inches across. Now, then, it is 2 inches in *diameter*. Can you remember this hard word, *diameter*? 'I will write it down, and then I can.'

Let me see if you have spelled it right. Yes, that is correct. Will you let me see the words which you wrote on your slate the other day? 'I have rubbed them out, but I can write them again, for I know what they were.' When you have written them, will you bring me the slate, and let me see if they are written correctly? They are all right but one. You spell very well, in general. I have erased the last letter but one, in the word perpendicular. 'What should it be?' You may put in an *e*, and it will be right.

Now place your slate in a *vertical* position. Now in a *horizontal*. Now in an *oblique*. — — — How much was the diameter of the wafer box? 'Two inches.' Here is a cent. How much is the diameter of this? 'One inch.' Will you tell me the diameter of this shaving box? 'Four inches.' Very well, indeed! Now I wish you would find all the round things you can, think what their diameter is, write down their names, and when I come in again show me your list, and tell me their diameter.—

Will you read your list? 'Yes, but there is one that I cannot find out the diameter of; so I have not written it down.' We will leave it then for the present, and talk about the rest.

Sandbox. This is about two inches in diameter. *Watch*, two inches. *Stone Inkstand*, three inches. *Picture*, three inches. *Four-pence-half-penny*, half an inch. — — — — What *picture* was it which was three inches across it? 'The *world, in Peter Parley's Geography*.' Can you think of any pictures in the world, which are about *one* inch across? Yes. Where are they? 'In *Woodbridge's First Steps*, which you bought us the other day.' You said you could not find out the diameter of *one* thing, what was it? 'John's foot ball.' But can you not tell how wide it is? 'How can I when it is round? How should I place the rule?' Place the rule! I thought you were *guessing* at their width all this time, without the *rule*! 'I first *think*, how wide they are, and then put the rule across.' And do you find your judgment generally correct? 'Yes.' That will do; but it is *better* for you not to use the rule very much. Then it seems the difficulty with the foot ball is, that you cannot apply the rule to it, is it? 'Yes.' But how much do you *think* its diameter is? 'About five inches.' Perhaps it is nearer six. We will see presently, however.

Here is a cane; how much do you think the diameter of this is? 'One

inch.' We will measure this for once. Here is a hole for a string, now we will put a pin through it. This pin you know is just an inch long. The diameter is just the length of the pin; so you judged right. Of the ball you have not judged so accurately. As we cannot very well stick a pin through this, I will measure it in another way. But first we will take the cane. This piece of tape reaches exactly round the cane. Now how long is the tape? 'About three inches.' It is. The cane then is three inches round it, and one inch in diameter; that is three times as large *around* it, as it is *through* it. Now let us take this belt, and put it round the foot ball. It is a foot and six inches; or a foot and a half round it. Now any round thing is about three times as large round it, as its *diameter* is; consequently the foot ball is *six* inches instead of *five* across it. By this I mean that if we could run this lead pencil into it, it would just reach through from side to side, and the pencil is six inches long.

Tell me how far it is around a cent by this rule. Remember, it is three times as much as it is across it. 'Three inches.' How do you know? 'Because it is one inch in *diameter*, and you say a thing is three times as large *round* it, as it is *across* it; now three times one are three; therefore the cent is three inches round it.' I am glad to hear the word *therefore*. I hope you will soon be able to reason as well on all subjects.

The distance around anything is called its *circumference*. *This* word you may write down. Have you written it? 'Yes, but I am not certain it is spelt right. Please to correct it, if it is not.' It is, indeed, a little wrong. Now I have corrected it. Tell me now what the circumference of this cent is? 'Three inches.' Very well. What is that of the cane? Of the wafer box?—Of the sand box?—Of the stone inkstand?—Of the four-pence-half-penny piece? I see you understand what circumference and diameter mean. A clear idea of the meaning of these terms will be of great importance to you all your life.

INTELLIGENCE.

AMERICAN INSTITUTE OF INSTRUCTION.

The third Annual Meeting of the American Institute of Instruction, has been recently held in this city. The fear that malignant disease either already prevailed in Boston, or might break out during the session, together with other adverse circumstances, had given rise to apprehensions, in the minds of many, in regard to the results of the meeting. But we are convinced, as well as assured by those, whose opinion on this point is fully entitled to our confidence, that *no meeting of the Institute* has ever been more interesting or important. The lectures, of which fourteen were delivered, including the introductory address, and the prize essay, are said to have been even *more* practical in their character, than on any former occasion. Several animated discussions were held on the propriety of Emulation, and the expediency of the teacher's joining in the sports of his pupils, as well as a number of very important resolutions passed. But we have only room in the present number for this very brief notice of the proceedings of the Institute. We cannot, however, forbear to add, that an almost universal impression seemed to prevail among the members, that one of the most prominent errors of Education at the present time, is an almost exclusive cultivation of mere intellect, to the neglect of the physical and moral well being of the pupil, especially the *latter*; and a neglect of the Bible in schools, as its basis. Instruction, it was also believed, is not rendered sufficiently *thorough*, and is not, in general, adapted to the powers and capacities of the different individuals for whom it is designed.

Female College in New Grenada.

The change of Government in this new and enterprising State of South America, already begins to produce the results which we have anticipated, in favor of education. General Santander, during his Vice Presidency in Colombia, a few years ago, was the great patron of useful learning, and with his enlightened associates, introduced a general system of instruction on the most magnificent scale. This was soon overthrown by Bolivar, but the spirit of intellectual improvement has again shown itself in New Grenada, as well as in Venezuela; and in Bogota a decree has been passed for the foundation of a Female College, under the direction of the Government, with a Directress, five Professorships on elementary branches, morality and religion, domestic economy and duties, and labor appropriate to females, good manners, &c.; with authority to add others in higher branches. For professorships, females will be preferred. Four scholarships are founded by funds formerly bequeathed by Don Pedro Ugarte and his wife, for the education of girls, and heretofore appropriated to a Convent since suppressed.

Pupils not thus supported will be admitted into the 'College of La Merced,' on the payment of $30 in advance, every three months, for which they will be instructed and boarded. The Directress will have a salary of $500 a year, and Professors from $168 to 300. The President of New Grenada, will establish a system of discipline and course of studies. The government Gazette, contains a long and finely written article in favor of this new Institution, in which are advanced some of those just, sensible, and enlightened views of female education, which, if extensively introduced into the United States, would elevate female influence and female enjoyments to that rank which is so generally denied them, even among ourselves. *New York Advertiser.*

The preamble to the decree founding the *First American Female College*, recognises it as a 'duty of government to promote the education of females, who exercise a great influence on social happiness;' and suggests, that in a city like Bogota, 'possessing two well endowed colleges for young men, it is proper to found a college for females; the want of one having, unfortunately, been severely felt.' The establishment of an institution like this, will form an epoch in the history of New Grenada.

Children's Asylum, Southwark.

This Asylum for the children of indigent parents was established by the Guardians of the Poor, and is superintended by a committee of their body.

It occupies a square of between four and five acres of ground, and is open on all sides to a free circulation of air. The soil is dry, the situation elevated, and the buildings command a view of the Delaware, distant half a mile.

The main buildings are in the centre of the square; between one and two acres are allotted to a vegetable garden, and two acres set apart for the children, in which they are permitted to sport and exercise on all suitable occasions—the house is large—the apartments commodious, well ventilated, and well adapted to the purposes for which they are designed. There is a spacious school room, in which the children are taught reading, writing, and arithmetic, at regular hours daily; in which, also, religious exercises, especially on the Sabbath, are carefully observed.

The matron is an experienced and pious woman, active, intelligent, and kind to the children, who soon become attached to her. The best medical advice is constantly extended to the household—able, humane, and experienced nurses are provided, and all other suitable assistants appointed.

The Committee have recently provided a separate building within the enclosure, some hundred feet apart from the principal asylum, into which the children of persons who have died of the prevailing epidemic are at first introduced, where they are stripped of their old apparel, washed, and furnished with clean garments, and where they are detained until it is thought prudent to admit them into the common family. The whole establishment is provided with every comfort and convenience considered as essential to the morals and health of the inmates. *Poulson's Daily Advertiser.*

Art. I.—Physical Culture.

On the necessity of Physical Culture to Literary Men, and especially to Clergymen.

Delivered before the Mechanical Association of Andover Theol. Sem. Sept. 27, 1831.

By Edward Reynolds, M. D. of Boston.

At the present day, especially in our own country, Physical Education is probably more neglected than any other branch of this important subject. Numbers of valuable men, and among them an increasing number of teachers, are annually falling a sacrifice to this neglect. We deem it our duty, therefore, to advert to this subject frequently,—not merely on account of those who are yet to be trained, but in reference to those who are training them, and whose efforts at self improvement are often wasted by neglecting to preserve the strength necessary to use their acquisitions. We are gratified to find, in the Biblical Repository, for January, 1832, an able discussion of this subject, in the address of Dr. Reynolds of Boston, before the Mechanical Association of Andover;—and gladly avail ourselves of some of its leading arguments for the benefit of our readers.

From the editor of the Repository we learn the following facts concerning the Association in question; which would be an excellent model for other literary institutions.

'The Mechanical Association of Andover Theological Seminary, was first established in 1827. The object of it, as stated in the constitution, is 'the promotion of health and vigor both of body and mind, by a regular system of mechanical exercise.' The plan was viewed with so much favor by the Trustees of the Seminary, that in the following year they caused a large four story building of rough granite to be erected, of which the Association have the use free of rent. This affords room for about seventy work-benches, which are usually all occupied. The work done is for the most part joiner's and cabinet-maker's work. The shop is furnished with the necessary tools to the value of about one thousand dollars; which was contributed by friends of the Seminary, and for three fourths of which the Association is indebted to the munificence of the Hon. Wm. Bartlet, one of the venerable founders of the Seminary.

'The Association stands under the direct supervision of the Trustees of the Seminary; no alteration can be made in the constitution without their assent; and should the Association ever be dissolved, all the property then in its possession reverts to the Trustees. The Association has no funds; all the expenses of stock etc. being paid out of the avails of the labor. Whatever there may be of profits at the close of the year, is divided among the members; but hitherto no dividend has been larger than between three and four dollars.'

'A superintendent of the workshop is employed, a practical mechanic, whose duty it is to make all purchases of stock and sales of

the work. But his chief business is, to plan and prepare work for the shop; so that every student, on arriving at his place, may find his task before him, and be able to begin his labor at once, without loss of time. It is regarded as a very important principle in the management of the institution, in order to secure the highest utility of it, that every student, when in the shop, shall be fully and actively occupied; and when out of the shop, shall have no further care or thought about it. At present, the time spent in labor is daily three quarters of an hour before dinner, and the same interval before evening prayers. There are a number of monitors; and every person who is absent or comes in late, is subjected to a small fine. The Association is open to all members of the Seminary, so far as there is room; and any member may leave it at pleasure.

'The effect of this institution upon the general health of those who have been connected with it, has hitherto realized the highest expectations of its patrons.'

In addressing this society, Dr. Reynolds first adverts to the characteristics of the age, as a period of *intellectual enterprise and effort*, and goes on to inquire what qualifications are necessary to fit us for it effectually.

'This can only be effected by a judicious and practical attention to physical education. Such a course must be adopted in regard to diet and exercise, as is comformable to nature; and calculated to establish the perfect harmony of action between the body and mind, which is necessary to the health and vigor of both—in other words, such habits of life as will render learned men, healthy men.

'The man whose position in society demands of him great mental effort, should make the acquisition of this knowledge one of his first lessons. Otherwise, he is continually exposed to dangers, which may, sooner or later, paralyze his efforts. Until he has learnt this lesson, he cannot fulfil the high duties which he owes to society and to his Master in heaven. I would almost say, that the scholar who cultivates the mind exclusively, to the neglect of the body, as effectually buries his talent in the earth, as he does who exercises the body and neglects the mind. Plato calls that man a *cripple*, who exercises the mind and neglects the body.'

He goes on to exhibit the melancholy incapacity produced by the loss of health.

'Sound health is necessary to the successful prosecution of literary pursuits. Disease throws a chain around the mind, which the latter, by its own unassisted endeavors, cannot burst asunder. This truth is abundantly confirmed by the biography of ancient and modern times. The instances of feeble scholars, who have attained a great literary fame, that here and there appear upon its pages, are exceptions which do not militate against the fact. The laurels with which they were crowned, are to be considered rather the result of great genius, and other favoring circumstances, than of intense mental effort. While the mind and body are united, and subject to the immutable laws imprinted on them by the Creator, the vigor of the one must depend, more or less, on the health of the other. The mind

cannot devote itself to diligent study and protracted labor, and range freely in the regions of thought, while the body is pressed down by the leaden weight of disease. Its purposes are broken, and its resolution is faint. To borrow the language of the British moralist, who spoke from the knowledge which sad experience had taught him; 'The time of such a man is always spent in forming schemes, which every change of wind hinders him from executing; his powers fume away in projects and in hopes, and the day of action never arrives. He lies down at night delighted with the thought of to-morrow; pleases his ambition with the fame he shall acquire, or his benevolence with the good he shall confer. But in the night the skies are overcast; the temper of the air is changed. He wakes in languor, impatience, and distraction; and has no longer any wish but for ease, nor any attention but to misery.

'Ill health is equally unfavorable in its effects on the heart. Piety is affected by the animal spirits; and the spirits must and will flag, when the body is diseased. It is the medium of communication for the soul with outward things. When that medium is disordered, no object is presented in its true colors. Nature to such a man has lost its beauty. 'The heavens are clothed in sackcloth; the earth is dressed in the garment of mourning.' We daily see instances of this melancholy fact. They speak too from the grave. It stands forth in mournful prominence, on the pages of many a diary that issues from the press; and doubtless on many more, which have not yet been presented to the public eye. We could almost weep, while perusing these memoirs, to find faults in them, which even the partiality of friends could not, consistently with truth, omit; but which we know, were the result of self-induced disease. It has grieved us, after perusing them, to feel obliged sometimes to conceal them, that the enemies of religion may not use them as a cloak for sin, or employ them as arms against the cross. The physician is often called to witness these mournful effects of disease on spiritual life. He is often obliged to use all his skill and all his prayers, before the cloud can be dispersed, which sickness has settled around the holy heart. The clergyman will often be called to witness the same. It becomes him above all men, to beware, lest through inexcusable neglect of health, he appears with the same cloud around his own heart; and becomes the victim of the same disease he is called upon to remove.

'Ill health is often a degraded state. What can be more pitiable, than to see a mind formed for great effort—to be almost caught up, while in the body, to the third heavens, and grasp in its broad embrace, 'the unutterable knowledge of the goodness and glory of God;' and diffusing this knowledge among its fellow creatures, to lead them, with resistless power and eloquence, from earth to heaven—what can be more pitiable than to see such a mind chained down to the flesh it inhabits; and brooding in mournful and almost unpitied selfishness, over the ills its own ignorance, or folly, or misdirected ambition has occasioned? Where is the freedom, where the religion of such a mind? Like Sampson grinding in the prison-house of the Philistines, the possessor of such a mind is confined to the prison-house of his own digestive organs; and he must have more than mortal powers,

to come out from its gloomy enclosures, and preach, as he should preach, the pure and spiritual religion of Jesus.

'Ill health is also a depressed state. How can a man in such a condition, depressed in spirit, filled with fear, weak in purpose, with relaxed nerves and feeble muscles, his mind engaged in a perpetual struggle with melancholy presentiments and gloomy cares,—how can such a man be prepared to comfort and cheer the desponding, 'to lift up the hands that hang down, and the feeble knees?' Arrayed continually in sackcloth, how can he preach glad tidings of great joy?'

'But there is another consideration which should not be omitted, —ill health is too often a sinful state. It is sinful, whenever it is the result of ignorance, which, with due care, might have been enlightened. He sins, who, from false security in his present vigor, neglects the use of those wise, precautionary means, which will secure its continuance. Indeed, the decisions of the great day will alone reveal, how much every man sins, who sacrifices health, the best of all human blessings, at the shrine of literary fame, by incorrect notions of duty, and above all by indolence and sloth.'

He next combats the idea that ill health is a necessary attendant of literary pursuits, and we think with great justice.

'The opinion is too prevalent, that ill health is a necessary consequence of study; that the man who devotes his life to books, must be willing, like a martyr at the stake, to bid farewell to the pleasures of health. But this is incorrect. Look at Germany. The German students are healthy men. Their mode of life, if examined, will afford a solution of the fact. They devote more time to study, study more intensely, and accomplish more in proportion to their advantages, than our own scholars. But let it not be forgotten, that, at the same time, in obedience to one of the laws of physical education, their seasons of mental labor are alternated with habits of perfect relaxation. They unbend their minds by free and unrestrained amusement; and give themselves up more than we do, to the full indulgence of the social affections; than which, few things are more conducive to the health of learned men. When the German student leaves his study, he shuts the door upon its cares and labors; and goes out into the world, like other men, for repose and enjoyment.

'There is another point of difference to be well noted. They are accustomed to habits of study, almost from infancy. They do not, like many of our students, change suddenly from a youth of bodily labor, to studious, sedentary habits. These men bring to their new labors, strong constitutions, the consequence of correct early habits; and deceive themselves with the belief, that they shall be able to resist the causes that break down more feeble men. This is often a fatal mistake. The slender willow bends to the blasts which break the sturdy oak. The more feeble man educated in a city, and to a comparatively inactive life, often holds out the longest and the best. The difference is like that between the sexes. The more delicate will bear confinement from the very fact, that they have always been accus-

tomed to it. Tissot, alludes to this circumstance. 'Even the strength of the constitution is dangerous. People of excellent constitutions apply themselves to study with indefatigable industry. The powerful action of the soul increases that of the other organs; and they are attacked with inflammatory diseases, the consequence of irritation long kept up in vigorous habits. Sometimes, they expire in the first attack. More commonly, they get the better of that, and give themselves up again to the same labors, and fall again into the same disorders. At last in process of time, being worn out by these attacks, and by their labors, they lose their strength, and fall into consumptive diseases, against which they are no longer able to resist.

'To these men, therefore, especially, is a continuance of labor necessary, to insure the blessing of health; and very few are the instances, where it can be neglected, without treasuring up materials for future suffering and repentance.

Dr. Reynolds then presents those fundamental laws of our nature without which this subject cannot be properly understood.

'1, That the body was formed, and is admirably calculated, for great activity and exertion; and that such activity and exertion are indispensably necessary for the healthy performance of its functions.

'2, That the mind and body, while united, are connected by close ties, and subject to numberless mutual sympathies. In consequence of these sympathies, each will inevitably feel, in a greater or less degree, the various infirmities of the other. Undue use of the body invariably produces a debilitating effect upon the mind; and undue use of the mind as invariably occasions disorder of the body. Disease in this way once excited, they are capable of acting and reacting one upon the other, until, the cause continuing, the power of both is paralysed, and eventually destroyed.

'3, That neither the body nor the mind are capable of attaining the highest point of perfection, until both are brought into full action; and the exact ratio of action ascertained, which each can bear without occasioning injury to the other.

'The first of these laws, the necessity of action to the health of the body, from which the others naturally and necessarily follow, is the very element of physical education. It is taught in the structure of our frame. It is based on the broad surface of eternal truth; and stands out in bold relief on the first page of the inspired word of God: 'In the sweat of thy face shalt thou eat bread.' This sentence was uttered, be it ever remembered, by that infinite omniscience which created the body, and was consequently best acquainted with its wants. It was uttered as a curse; and doubtless to Adam in paradise, it was a curse. But the moment he became a fallen being, and the flaming sword of the cherubim closed the entrance to those pure abodes, it became, under the gospel, one of his greatest blessings. It is the immutable law of God, and originated in his wisdom and benevolence. It is in strict conformity with the constitution, the nature, and the wants of man; and the history of man, from that time

to this, seems to prove, that, like the moral law, not, 'one jot or tittle of it shall pass away till all be fulfilled.

'By it, Abraham, Isaac, and Jacob, after many years of pastoral and agricultural life, attained to a green old age. By its strict observance, Moses and Joshua came to their graves 'like a shock of corn fully ripe;' and walked in and out to the last as in the days of their youth. 'Their eyes were not dim, nor their ears dull of hearing, nor their natural force abated.' And who shall enumerate the long catalogue of philosophers, poets, and preachers who lived by this law; and, though their heads were silvered by age, found not the 'grasshopper a burden,' and were useful and happy to the end?

'It strengthened St. Paul, whose whole history teaches us that he was an active man, for his mighty labors by sea and by land, his frequent preaching from house to house, in season and out of season, and for his unwearied efforts, until the gospel had sounded out to the uttermost parts of the heathen world. Here was one of the true sources of his courage in danger, and his indefatigable activity and laborious perseverance in the cause of God. It was health, the reward of labor, active labor of body and mind. Paul did indeed eat his bread by the sweat of his brow. His own hands, as he tells us, wrought for him; and it was doubtless a morsel sweetened by exercise and digested with ease.

We are next told distinctly what is 'the price of health,' in language which we would gladly impress upon our own minds and those of our readers.

'In the schools of the ancients, exercise was considered an object of such paramount importance, that it became elevated to the rank of a science; and was taught with the utmost care. So manifest were its beneficial tendencies upon the body and the mind, that a distinguished physician established an institution, the avowed object of which was, by exercise of various kinds, and diet, to brighten the wit, and strengthen the intellect of the dull scholars of the schools. With the same view, (and doubtless it was the result of observation,) some of the philosophers strongly recommended the study of medicine to the learned; so firmly did they believe in the important connexion between the health of the body, and the soundness of the mind.

'Here then was the true source of the health of the ancient philosophers. They devoted as many hours to hard study and severe thought, as the scholars of the present day. But there was no dyspepsia among them, because their habits of life were conformable to nature. They lived and studied and thought in the open air. The wants of the mind never tempted them to neglect those of the body. They saw that exercise was necessary to both, and they exercised both. Will not the same cause explain the remarkable difference in the health of physicians and clergymen? The pains of the medical profession are as great; its toils are perhaps greater than those of the clerical profession. It presents one continued series of harassing cares and distressing anxieties. It demands also much mental labor. The irregularities of the physician's life often set all prudential atten-

tion to his own health at defiance. He can neither eat, drink, nor sleep like other men. No class of the community take less medicine than physicians; and yet notwithstanding the manifold evils of the profession, all tending directly to wear down and exhaust the vital powers, the physician, compelled to keep the body in constant action, is seldom an invalid.

'Since the introduction of Christianity, and the consequent changes in the art of war, the national necessities which introduced gymnastic science into the world, have passed away; and unfortunately for the cause of literature and religion, the science itself has disappeared also. But the relation between the body and the mind still subsists. The same neccessity which sent Plato and Aristotle to the gymnasium after severe mental labor, still exists with the hard students of our day. Would it not be well, while we glory in forming our *minds* upon the noble models of the ancients, to imitate their praiseworthy efforts to form the *body* to healthy habits? Is it not humiliating, that the laws of nature should have called forth a spirit of obedience from the pagan, which the laws of God fail to obtain from the christian philosopher? The path of nature is plain. The Bible sheds its bright light upon it, so that it need not be mistaken. Let us walk in it. Then will dyspepsia cease to be the terror and reproach of literature and religion. Then will be seen more true manliness and vigor of mind; and more of that cheerful, active, confiding piety, which the religion of Jesus, when unobstructed, always produces.'

The influence of the brain on the rest of the system, and the danger of overtasking it, are thus described.

'The brain is the immediate organ of thought; the instrument with which the soul, during its abode in the body, performs all its functions. It is also the great source from whence vitality flows out to all the various parts of the body, supplying them with that living energy which is necessary to healthy action. Weaken the nervous connexion between the brain and these organs, and their functions immediately begin to languish; destroy it, and they instantly cease. But a most remarkable sympathy exists between the brain and the stomach. It is so reciprocally shown in a great variety of ways, in health and disease, as to have become a subject of daily notoriety to the most careless observer. How does grief, fear, and sometimes even joy, wither the energies of the latter, and not unfrequently lay the foundation of irremediable diseases! These are the effects produced on the stomach, by the overaction excited by the passions upon the brain. They are so common, and sometimes so striking, that any person who examines them with accuracy, will cease to wonder that the ancients considered the stomach to be the seat of the passions.

'When the close dependence of every part of the body upon the brain is considered, and especially the intimate sympathies between it and the digestive organs, is it surprising that long continued and intense occupation of the mind—in other words, action of the brain, should occasion disease in these parts? Such occupation excites an

increased action of its blood vessels; an unnatural quantity of blood is thrown upon it; it is wearied; and undue pressure upon its tender substance is the inevitable consequence. This is proved by the pain, sense of heat, and confusion of head, which is experienced after a season of severe mental labor. Can all this happen, can it happen day after day, and year after year, and the health suffer no material injury? The records of the profession present a multitude of cases, in which the physician perceives at a glance, that pressure on the brain is the evident cause of many of the diseases with which deep thinking men have been afflicted. Sometimes, it has been so great as to occasion vomiting, convulsions, apoplexy, and death; which, though extreme cases, afford a ready explanation of the long train of less striking, but not less important affections, daily appearing under the name of dyspeptic complaints. Many of them are the result of the same cause, overaction of the brain, debilitating the stomach and other digestive organs.'

The salutary influence of exercise on the heart, the lungs, the skin, the muscles, the nerves, and the digestive organs, is next explained, and we cannot refrain from quoting that upon the nerves.

'It is by exercise alone that we can ever hope to expel that cruel enemy of literature and religion, which the sentimentalism of modern days has cherished under the name of weakness of the nerves. Weakness of the nerves! Shame on the shortsightedness of our intellectual eye! It is disorder of the stomach and its dependent organs, debility of the muscles, weakness of the brain rather! And this weakness of the nerves, is but the voice of these faithful sentinels of nature, uttering their plaintive tones, and praying for relief. They point us to

> "The laborer of the glebe, who toils,
> In dust and rain, in cold and sultry skies;
> Who knows no laws by Æsculapius given,
> And studies none." *Armstrong.*

And pointing to him, they show us the true and only effectual means of cure. It is exercise,—labor. Let this remain, and all other antinervines may be blotted from our Materia Medica.

> "Toil and be strong; by toil, the flaccid nerves
> Grow firm, and gain a more compacted tone."' *Ibid.*

The kind and amount of exercise deserve the attention of every man engaged in sedentary occupations.

'Health and strength are the reward of that labor only, which bringeth out the sweat upon the face. It is not the measured, ministerial walk, which scarcely increases the action of the heart and arteries, and leaves the skin as dry and pallid as before it was taken; not the peripatetic walk, which, while the limbs move along the earth, permits the brain to continue its learned contemplations. This is like the palliative medicine which soothes some of the symptoms, but reaches not to the cause of disease that is undermining the constitution. Cicero would never have been cured of the dyspepsia by such exercise. He doubtless took his morning and evening walk about the seven-hilled city; but his nerves were not braced by it, nor his mus-

cles made strong. The disease still clung to him notwithstanding; the stomach still labored at its daily task; and at last the brain refused to play its accustomed part in the system. And how was he restored? Not by medicine. He travelled to Greece; and entering the Gymnasium, he began with the lighter exercises, such as were adapted to his strength; and gradually progressed to the higher and more difficult, until at the end of two years, he acquired a degree of strength and agility, which would doubtless astonish the feeble men of our generation.

'The true secret consists in adopting such a system of exercise, as calls upon the muscles for that amount of action, which, for the time, will suspend the work of the mind. The arrangement should be such, as will cause the labors of the body and mind to alternate each other. By this, the body is invigorated; and the brain obtains that repose, which enables it to bring new strength and activity to its task.

'Such were the gymnastic exercises of the ancients. Such are the plays and games of youth. The system of manual labor adopted by the Mechanical Association of this Seminary, recognises this great principle. The mind will be effectually closed against the entrance of Greek and Hebrew, and attempt in vain the arrangement of a sermon or learned essay, while the hands are vigorously moving the saw and the plane, or actively occupied in turning the great wheel. We would earnestly recommend it to all, who are able to avail themselves of its advantages. Among others, it is regular, which is one half of the benefit of exercise to a student. It may be pursued in winter and on the most inclement days, when everything, within and without, presents strong temptations to the neglect of this duty.

'But in urging this, let me not be understood to exclude other modes of exercise; especially walking, which is the most natural and the most perfect exercise. It brings all the muscles of the body into action, especially those of the lower limbs; it aids materially in promoting the circulation of the blood in the minute vessels; and besides this, it affords the advantage of pure air, which is indispensable to health.

'Every man whose profession subjects him to sedentary habits, should devote daily, at least *an hour and a half* to manual labor, and *an hour* to exercise in the open air. This will be sufficient for the purposes of health; and there are few men, who, with a proper economy of time, will not be able to deduct it from the hours of study. This is a general rule, however, which must be varied according to the circumstances of each individual. Every man cannot effect as much at first, especially if he has been unaccustomed to labor. But there are very few, perhaps none, who may not gradually habituate themselves to do this and more with perfect ease. Exercise should always be proportioned to the powers of the individual, and never carried to such excess as to occasion pain and extreme fatigue; otherwise, instead of being salutary, it may prove injurious. Many persons, through injudicious management, fall into serious error upon

this subject. Unaccustomed to manual labor, they commence too violently; and attempting too much at once, they weary the muscles and render them painful. Deceived by this transgression against the laws of the system, they conclude that they are exceptions to the general rule; that exercise, however important to others, is not only unnecessary, but even injurious to them. The true principle is, to accommodate the efforts exactly to the existing power at the time; to begin moderately, stopping at fatigue; and to renew the trial daily and regularly, until the muscles acquire that degree of vigor, which enables them to perform the full task with facility. Lynch has given a rule upon this subject, which will always come within the bounds of health and safety: "The lean should exercise *ad ruborem*, and the fat, *ad sudorem*."'

'The most favorable time for exercise is when the stomach is neither too full nor too empty, as in the middle of the forenoon and afternoon. Violent exercise is injurious when the process of digestion is commencing, by diverting to the surface the action of the vessels, which at that time seems to be concentrated upon the stomach. Moderate exercise is useful towards the end of the process, by exciting those gentle impulses, which increase action and secretion in the organs, and thereby accelerate the process of digestion at the time when it is most liable to be sluggish.'

We cannot conclude the article better, or express our own feelings more fully, than by the closing appeal of Dr. R.

'In conclusion, let me solemnly urge upon you, individually, the duty of a faithful investigation of this, and all the branches connected with the subject of physical education. It is a subject of vital importance to the church; and cannot be neglected by those to whom its interests are confided, without incurring a responsibility for all the evils which may follow such neglect. The body, as well as the mind, was given to be cultivated for the glory of the Creator. "Know ye not, brethren, that your bodies are the temples of the living God?" And shall the temples of God be permitted to decay through negligence or sloth, and no guilt be incurred? Health is a talent intrusted to our care, which cannot with impunity be buried in the earth. He who squanders it, throws away a treasure of inestimable value, and will be answerable for the consequences. For every opportunity of doing good which is thus lost, for every degree of activity of which it deprives him, and for years of usefulness of which the church is thus deprived, he must be called to give a solemn account. How much sin does he accumulate, who, having enlisted as a soldier or leader in the cause of Christ, renders himself, by neglect, wholly or in part unfit for duty! Who can calculate his guilt, or estimate the vast amount of good, which he might otherwise have effected. At the day of judgment, I fear it will appear, that many who thought they were doing God service, were robbing the church, and defeating the purposes of Heaven, by shortening the life, and impairing the powers, which had been bestowed for their advancement.'

Alas! we fear the recording angel would be compelled to write '*Here lies a Suicide*' upon many a monument which emblazons the virtues and achievements of the noblest benevolence,—which sought to swell its streams by exhausting the fountains.

Art. II.—Public Schools in Newburyport.

We take pleasure in acknowledging the receipt of a pamphlet of eighteen pages entitled 'Regulations of the Public Schools in the town of Newburyport'; adopted by the School Committee, October 1831.

These regulations indicate an awakened attention to the great subject of common education; and humble and unpretending as such little manuals are, they afford much useful information to those who are about to commence a work, in which Northborough, and Portsmouth, and Gloucester, and Lowell, and Newburyport, and many more places have already made some progress. From a comparison, we perceive that the School Committee of Lowell have derived many valuable hints from the pamphlet before us, nor do we deem it any disparagement to a Board of School Officers, to draw liberally from pages so replete with valuable materials.

It is needless to enter into a particular detail of these regulations, as they are substantially the same as those adopted six or eight months afterward at Lowell, and which the reader will find in a late number of this work. The only material points of difference are the following.

The schools in Lowell are divided into Primary Schools, Grammar Schools, (including children of both sexes,) and a High School;—While those of Newburyport consist of 1, Primary Schools,—seven in number, including an African School; 2. Three Monitorial Schools for boys, and three Female Grammar Schools, and 3. A Latin and English High School.

In Newburyport, 'the general requirements and prohibitions of the Instructors, after having been approved by the Sub-Committee, shall occasionally be read aloud to the School, that scholars may not plead ignorance of their duty.' In Lowell, this is not required.

We have also received a 'Catalogue of the Instructors in the Latin and English High School,' from which it appears that this division, at least, of the public schools, is at present in a flourishing condition. It is under the superintendence of Mr. Roger S. Howard, assisted by Mr. David L. Page. The number of pupils in the Latin or Classical departments is 31, in the English, 82: Total, 113. The course of intellectual instruction is evidently extended and thorough, and the morals of the pupils by no means forgotten. We hope their physical welfare, too, is duly guarded. There appears to us a great and, often, increasing neglect on this important point, which is deeply to be regretted; and it gives us pain to see it overlooked and apparently undervalued by some of the warmest friends of education.

'The School is taught in two rooms; and classes are sent from one room to the other, so that every scholar in the school, is placed, at times, under the direct tuition of each instructor.' Punctuality is deemed so indispensable, that ten minutes only, are allowed by the School Committee for tardiness, at the expiration of which time, the doors are closed against all delinquents.

NOTICE.

Inquiries concerning the Intellectual Powers, and the Investigation of Truth. By John Abercrombie, M. D. F. R. S., Fellow of the Royal College of Physicians in Edinburgh, &c. and First Physician to his Majesty in Scotland. From the second Edinburgh edition. J. and J. Harper, New York.

The Messrs. Harpers are doing a great public benefit, by introducing into our country so many valuable English publications, in a neat and cheap form. The volume before us is one of the number.

We understand from a friend, who was not long since in Edinburgh, that Dr.

Abercrombie stands high in his profession, and is an accomplished and pious man. A work on the Intellectual Powers, by such an individual, is a very valuable accession to those already in existence. For the physiologist, we apprehend, has peculiar advantages in treating such a subject; and where such an individual possesses the still higher qualification of viewing our mental constitution in the light of revealed truth, and of making the study subservient to the promotion of the cause of true piety in the world, every Christian, as well as every lover of science, will rejoice that such a task has fallen into such hands.

The work is very highly spoken of in some of the most respectable English Reviews; and we consider it as a very comprehensive, perspicuous, and interesting treatise, on a science which needs to be cast, as Dr. Abercrombie has done it, into a popular form. The cheapness of the book renders it accessible to the great mass of readers. One portion of it which is also instructive to the common reader, is of peculiar benefit to the physician, as it treats of the application of the rules of philosophical investigation to medical science.

CORRESPONDENCE.

We have just been favored with a letter from Mr. Brewer of Smyrna, accompanied by a number of Greek newspapers. We present the following extract to our readers, and earnestly wish their sympathies might be excited towards this interesting field of benevolent effort.]

Dear Sir, *Smyrna, June* 8, 1832.

I have only time, amidst the confused murmurs of my English pupils who are taking lessons in Turkish by my side, to make a single remark on spelling. It was suggested by a short article in your very useful "Annals," in which you instance the absurdity of spelling the word *physic* as is common in our schools. In most of the new Lancasterian schools of this country, this very desirable change has taken place, which you would bring about in English. Instead, for example, of calling the names of the letters *Beta,—Alpha,—ba,*—they say at once, *b,—a,—ba.*

A similar change has taken place within the memory of many, both in the calling and naming of the letter *z,*—once universally called *zed.* Why should not this improvement be extended to other letters?

How much this same class of changes are needed in teaching Turkish, your readers may judge from the following expression, in English letters, of the course of lessons which our *hodga, (master)* gives us daily.

aleph—jim—la—sin——*ach*
aleph—jim—la—sa——*ich*
aleph—jim—la—tou——*ouch.*

From the different periodicals I send, you will be able to judge of the progress of knowledge in these parts. The circular of the new Greek Secretary of public instruction, will perhaps, be deemed worthy of insertion in your journal.

The arrival of the Prince Otho, and his learned master Thursch, will probably be the signal for establishing a German University at Athens. For ourselves and our brethren in Asia Minor, I may freely say, that our schools are closing, for want of funds, while Greek and Armenian youth are panting for instruction, and ready to receive and study the scriptures. J. B.

Correction. [We are glad to have it in our power to correct the error of our correspondents, to which Mr. Hall refers in the following communication, received too late for our last number.]

Mr. Editor, I observed, in a late number of the Annals, a notice of this Seminary by one of your correspondents. Permit me to correct one mistake into which he has fallen, as I deem it important that the community should be correctly informed, with regard to everything relating to the institution.

The building and apparatus are furnished by 'funds.' The collections in Natural History, &c. have been made by the teachers. *There are no funds for the support of teachers, or providing a library.* Respectfully Yours,

Teacher's Sem. Andover, Aug. 25th 1832. S. R. Hall.